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The
CHRISTIAN CENTURY

Published Weekly

Our Repentant Culture
An Editorial

Home on the Gripsholm
By Winburn T. Thomas

Is God Father or Sovereign?
By John Wright Buckham

The President and the Poll
An Editorial

Remaking a Baugo Dunkard
By Kermit Eby

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In This Issue

WINBURN T. THOMAS

has for many years been a missionary of the Presbyterian Church, U.S.A., in Japan. He was on the Gripsholm, diplomatic exchange ship, which recently brought several hundred missionaries from Laurenco Marques, Portuguese East Africa, to which point they had been brought from east Asia by a Japanese ship.

JOHN WRIGHT BUCKHAM

is emeritus professor of theology in the Pacific School of Religion. He was chairman of the commission on theology of the International Congregational Council in 1920. He is the author of *Christianity and Personality* (1935) and many other books, and frequently contributes to magazines.

KERMIT EBY

is executive secretary of the Chicago Federation of Teachers. This is the last of a series of four autobiographical articles. Mr. Eby's transition from rural to urban life and from conservative pietism to a leading position in the ranks of organized labor is significant of much that is happening to the younger generation in the pietistic churches.

VIRGIL C. ALDRICH

is instructor in philosophy at the Rice Institute in Houston, Texas. He contributes frequently to these pages.

LINDSAY REILLY

is a member of the Mt. Olivet Community Methodist Church, Dearborn, Michigan, and was a representative of that church at the conference which he reports in this issue.

Coming

are two articles by Albert Viton on the troublesome problem of Palestine. Mr. Viton spent years in Jerusalem as a newspaper correspondent. He speaks with authority on a tumultuous issue concerning which a great deal is yet to be heard.

The CHRISTIAN CENTURY

September 16, 1942

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Calendar of Coming Events

Sept. 9-18. General Council, United Church of Canada, Belleville, Ont.
Sept. 13-18. Institute for Study of Pacifist Problems and Techniques, Fellowship Farm, Prairie du Sac, Wis.
Sept. 14-16. Colorado Disciples Convention, Boulder.
Sept. 14-16. Pennsylvania Disciples Convention, Connellsville.
Sept. 15, 16. Annual Pastors' Conference, Hartford, Conn.
Sept. 16. Saginaw Valley Baptist Association, Hope, Mich.
Sept. 17. Jackson Baptist Association, Michigan Center, Mich.
Sept. 18-20. General Conference, Fellowship of Reconciliation, Chicago.
Sept. 21. Area Convention, State Council of Churches, Plattsburg, N. Y.
Sept. 21-24. Disciples State Convention, Galesburg, Ill.
Sept. 22-24. New Mexico-Southwest Texas Disciples Convention, Santa Fe.
Sept. 23. Area Convention, State Council of Churches, Canton, N. Y.
Sept. 23. Vermont Church Council Annual Meeting, Montpelier.
Sept. 23-25. Evangelical Board of Christian Education, Harrisburg, Pa.
Sept. 24. Area Convention, State Council of Churches, Watertown, N. Y.
Sept. 24-26. Conference of Church Workers on Conserving Christian Family Life in Wartime, Chicago.
Sept. 25. Kent-Muskegon Baptist Association, Muskegon, Mich.
Sept. 25. Area Convention, State Council of Churches, Fulton, N. Y.
Sept. 25-27. General Conference, Fellowship of Reconciliation, Nashville, Tenn.
Sept. 27-29. Minnesota Disciples Convention, St. Paul.
Sept. 27-29. Wyoming Disciples Convention, Casper.
Sept. 27-Oct. 4. Religious Education Week.
Sept. 28, 29. Area Conventions, State Council of Churches, Kenmore and Buffalo, N. Y.
Sept. 28-30. Biennial Congress, Cooperative League of the U. S. A., Minneapolis.
Sept. 29-Oct. 1. Ohio Conference of Church Women.
Sept. 29-Oct. 4. Evangelical Board of Missions, Elgin, Ill.
Sept. 30-Oct. 1. Area Convention, State Council of Churches, Jamestown, N. Y.
Sept. 30-Oct. 3. Kansas Disciples Convention, Eldorado.
Oct. 1. Detroit Baptist Association, Mt. Clemens, Mich.
Oct. 1-6. W. C. T. U. Annual Convention, Birmingham, Ala.
Oct. 2. Shiawassee Baptist Association, Valley Farms, Mich.
Oct. 2. Area Convention, State Council of Churches, Elmira, N. Y.
Oct. 4. World-Wide Communion Sunday.
Oct. 6. Grand River Baptist Association, Greenville, Mich.
Oct. 7-16. General Conference, Evangelical Church, Naperville, Ill.
Oct. 9-11. General Conference, Fellowship of Reconciliation, Berkeley, Calif.
Oct. 9-12. District Conference, Church of the Brethren, Enders, Neb.
Oct. 11, 12. State Sunday School Convention, Manchester, N. H.
Oct. 14-21. Biennial Convention, United Lutheran Church in America, Louisville, Ky.
Oct. 17, 18. Presbyterian Annual Student Conference, South Carolina Synod, Clemson.
Oct. 19-22. Northern Baptist State Convention, Adrian, Mich.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LIX CHICAGO, SEPTEMBER 16, 1942 NUMBER 37

EDITORIAL

WHEN President Roosevelt asked Congress to round out the present system of inflation control by putting a ceiling on farm prices, while he promised to use his executive powers to do the same thing to wages, the nation approved. When the President threatened that if Congress did not act by October 1 he would ignore it and fix a farm price ceiling by executive fiat, a considerable part of the nation felt misgivings. When it comes to keeping the cost of living within reasonable bounds, the nation wants drastic action. It believes "over-all stabilization of prices, salaries, wages and profits" to be necessary. It wonders why the President has been so slow to come to the same conclusion, but is glad to hear him talk about the "toughness" with which he intends to act, now that he has started. The nation also wants swift action. It does not want the spiral of inflation to get beyond control, and its principal fear is lest there should already have been too much delay in really grappling with this problem. If now executive action offers the only method by which the desired results can be obtained, the nation will support such action. But it cannot be wholly at ease at such a prospect of executive assumption of legislative powers. And while it is glad to hear Mr. Roosevelt say that "when the war is won the powers under which I act automatically revert to the people," it knows that vigilance in defense of constitutional government is the best guarantee that such an assurance will not "automatically" be forgotten.

The President Calls for Economic Controls

Rommel Retreats; Stalingrad Continues to Hold Out

WENDELL WILLKIE may have been overoptimistic when he described the outcome of the latest battle in Egypt as the turning of the tide of the whole war. But it is now clear that Marshal Rommel's army has suffered a serious defeat, and that the southern end of the giant nazi pincers which hoped to cut off the whole Near East before winter has been brought to a dead stop. To be sure, the Germans are still inside Egypt and General Alexander's army is still on the defensive. But the legend of Rommel's invincibility has been shattered, and unless and until the German high command can throw much larger forces into the struggle in north Africa—especially air forces—there seems little danger to Suez and the Levant. As a matter of fact, there is reason to believe that the nazi need of planes in Russia caused the transfer of so much air power from Rommel that this proved the decisive factor in stalling his recent drive. Meanwhile, Stalingrad stands. The Germans continue to advance and the long-range prospects of the industrial center on the lower Volga are dark. But Russian heroism is making the nazis pay a tremendous price for every mile of ground. Since the same thing seems to be true in the Caucasus, the chances for another winter deadlock in Russia grow greater every week. Even if Stalingrad and Grozny should fall, there is now reason to hope that the Russians can keep most of the German forces tied to the Russian fronts until next summer. If they can do that, the whole aspect of the war will be fundamentally altered.

Time to Retire the Dies Committee

ATTORNEY GENERAL BIDDLE'S report to Congress on the investigation of more than two thousand federal employees reveals an extraordinary situation which has existed in Washington. While government workers were supposed to be stretching every nerve to get on with the business of winning the war, large numbers of them have been undergoing months of grilling from the FBI for suspected subversive activities. And in the end, the results have been practically nil. Most of the accusations, Mr. Biddle says, were found to be "clearly unfounded" and "never should have been submitted for investigation in the first instance." This was especially true in the case of 1,121 names submitted by the Dies committee. After spending $100,000 to investigate and keeping these federal workers on the anxious seat for weeks and months, just two were found to be connected with any of the 47 organizations which were adjudged subversive and dismissed from the service. The Interdepartmental Com-

mittee on Investigations, which controlled the work of the FBI, was even more caustic than Mr. Biddle in its references to the Dies charges. With this sort of inquisition under way, it is a wonder that these federal workers have been able to get anything done. Mr. Dies shouts that the report is a political whitewash aimed at the November elections. But the country at large does not believe that the FBI would lend itself to that sort of trifling with the national safety. The results of its investigation constitute a sufficient reason for Congress to retire the Dies committee.

Negroes See Threat in Treatment of Nisei

EVEN CONSERVATIVE MINDS among Negroes have come to view with apprehension the internment of American citizens of Japanese descent. If this sort of treatment is the portion of yellow-skinned Nisei citizens, argues an article in *Crisis*, the organ of the National Association for the Advancement of Colored People, what guarantees have black-skinned citizens for their future? "Negroes have been told again and again: 'Work quietly, be industrious, mind your own business, and you will get justice even in America,'" this article declares. "That is what these yellow-skinned Americans believed. They worked, cheerfully and industriously. They turned deserts into beautiful and fertile farmland, grew vegetables and fruits for themselves and others. They distinguished themselves at school, abstained from politics, had the lowest crime-rate of any group in the entire country. . . . What has been their reward? They have been plundered of everything, and crowded in concentration camps fit only for pigs. If Westbrook Pegler and the southern senators have their way they will be deported to Japan when the war is over. . . . If native-born Americans, of Asiatic descent, can be denied all civil rights and civil liberties, what about Americans of African descent?" The N.A.A.C.P. is not made up of wild-eyed fanatics. Its membership includes the soberest and most responsible Negro leadership in the country. If any of our readers thought that the editorial in last week's issue, "America Has Her India," presented an overdrawn picture of the problem with which racial discrimination confronts America's claim to be fighting to protect democracy, they would be well advised to ponder this article in *Crisis*.

Indian Freedom Goes Underground

WHAT GOES ON in India? The silence which enshrouds that subcontinent is thicker than the fog which blankets the Aleutians. A month after the outbreak of large-scale revolution there, the only thing that is clear is that the British censorship is surpassing all previous performances in keeping Britain's allies in the dark concerning the true state of affairs. Since the campaign of civil disobedience is being led by the Indian National Congress party, which numbers millions of members and multitudes of sympathizers, this suppression is no mean achievement. Its efficiency would delight any totalitarian government in the world, but it is neither a credit nor a help to the cause of the United Nations. Its effect is to blind the allies of Great Britain and the British people themselves to the seriousness of the situation until it may be too late to avert a disaster. If the history of previous smaller movements of this kind offers a clue, the probability is that the weeks which have passed since the imprisonment of Gandhi and Nehru at Poona have been passed in effecting the transition of the independence movement from a recognized party whose activities were carried out in public to an underground campaign whose power is magnified by the imprisonment of its leaders. This raises the question as to the wisdom of the statesmanship which has turned against itself a weapon on which it is relying so heavily in Europe. Every argument for the power of the European underground opposition to the nazis becomes a reason for concern over the ominous silence which has settled over India. When this is accompanied, as A. T. Steele of the *Chicago Daily News* reports from New Delhi, by a great "growth of anti-British feeling among the Indian people" generally, when "the longer the civil disobedience campaign continues, the deeper this hatred becomes," small comfort indeed is to be found in the present situation. The attitude which Mr. Steele describes as "the sullen state of the Indian mind" offers an opportunity to Japan which that nation is not likely to miss.

Is the British Labor Party Dying?

AMERICANS who have looked on the Labor party as the hope of Britain's future may learn with dismay that much progressive thought in England now regards that party as moribund or fast approaching that state. Thus Gerald Winstanley, in the latest number of the *New Statesman and Nation* to reach this country, warns that the party is in approximately the same dying condition that the Liberal party found itself in at the close of the First World War. "Its loss of membership," writes Mr. Winstanley, "is heavy; its power to recruit youth is tragically small. It has an aging party in the House; hardly more than four or five of its leaders have any appeal to the country; the bulk of its candidates for the next election are middle-aged men and women who have lost the 'first fine careless rapture' of crusading." The source of weakness Mr. Winstanley finds in the strategy of the dominant labor unions which have committed the party to "the development of that economics of scarcity which is the necessary concomitant of monopoly capitalism." And a correspondent in the same issue, who appropriately signs himself (or should it be herself?) Cassandra, sees only three possible developments in British postwar politics: (1) a Labor majority in Parliament, trying to re-enact the role of the old German Social Democratic party, which will drive a disillusioned nation to fascism; (2) a Tory victory, which will lead to "a repetition of the last twenty-five years, with their postwar slumps, ill treatment of our enemies, falling out with our allies, and all the rest of it"; (3) a new party, building on a union of the Priestley-Acland Common Wealth Movement and young Laborites now turning to the left, and possibly led by Sir Stafford Cripps. Perhaps this gives a too dismal picture.

But it shows that there is even greater confusion as to what sort of order is to follow the war in England than there is in this country. And the cheerful assumption made by so many Americans that some way, somehow, the end of the war will disclose a "new England" has no more factual foundation than the parallel belief in a war-born "new America."

An Act of Corporate Faith

AN ACT of faith of more than usual significance will be the observance by the churches on the first Sunday in October of World Communion Sunday. While nearly all intercourse with that part of the Christian world community which lies within the shadow of the Axis powers is of course effectively cut off for the duration of the war, there are reasons to believe that many of the churches of that area will join with those of the United Nations in observing this day in 1942 as they have formerly. Whether they do or not is, however, not the most important question. The fact that Christians in lands which are still free choose voluntarily to remember and reaffirm in the midst of war that there is a unity which holds together all elements of the Christian church, is prophetic of the coming of a better day. The celebration of the Lord's Supper in a world-wide observance under these circumstances is an affirmation that the Christian church, even though it is in a world at war, is not itself at war. Its fellowship is not sundered by the war but remains a living reality, bearing witness to the one God who is the object of worship in all churches and in all lands. It is a declaration of faith not in the power of man, who is doing everything conceivable to destroy the unity upon which his very life depends, but in the power of Jesus Christ, the head of the church. It is further a proclamation that after the war the church will find ways to discover and express the unity of which the World Council of Churches and the International Missionary Council are increasingly effective instruments. Finally, it is a prayer that through the grace of God the common experience of suffering brought by the war may be transcended and its multiplied wrongs forgiven in a new united effort to carry the redeeming word to the whole world when "the tumult and the shouting dies."

Abrogate the Unequal Treaties Now!

WHY WAIT longer to abrogate the unequal treaties with China? It was just a hundred years ago that the first of these treaties was imposed on that country by Great Britain. Her attempt to force the Chinese to accept opium in trade for her tea, silk and other commodities had resulted in a war which the Chinese lost. The ensuing treaty prescribed, in the words of an official Chinese source quoted by *Asia* magazine, conditions like the following, which are still true of relations between China and the Western powers: "A foreign criminal may not be arrested, detained or imprisoned by Chinese authorities. Foreign business houses are not subject to Chinese taxation. Foreign premises are immune from search or seizures by Chinese police. The Chinese government has no jurisdiction, civil or criminal, over foreign citizens living in China. The existence of the extraterritorial system constitutes a serious infringement of Chinese sovereignty." The American treaty with China, which followed two years later, incorporated the same principles. These are not the kind of principles which should obtain between equal allies. Two years ago both Mr. Churchill and Mr. Hull stated that at the end of the war Great Britain and the United States will be prepared to enter into negotiations for the relinquishment of extraterritoriality. But why wait until the end of the war? And why negotiate? The Chinese government has for years repeatedly attempted to induce the powers which enjoy these one-sided privileges to surrender them. This they could and should do by open renunciation, with or without consultation with China or among themselves. A hundred years is entirely too long a life for such instruments of imperialism. To bring them to an end now would be one way of saying that so far as the United Nations are concerned, the old imperialism is dead. And it is important for the United Nations to say that in deeds as well as in words. A new order is coming to East Asia as a consequence of this war. To insure that it shall not be the kind of new order which the Japanese militarists plan, we shall have to help make it the new order which the people of China desire. The one way in which we can make our intentions to do this unmistakably clear is to give China freedom of action by abrogating these treaties which impair her sovereignty.

Will We Connive at Assassination?

THROUGHOUT considerable areas, warfare has now cast off all the rules which, since the days of chivalry, had been relied on to introduce a little humanity into the bitter business of butchery. Henceforth, for example, the war in Yugoslavia is to be aided by a campaign of assassination, directed from London by the government in exile. Lists of nazis in the army of occupation and of citizens who cooperate with them, it is announced, are to be circulated as directives for their extermination by any possible means. This is in reprisal for the savagery of the methods used by the nazi rulers, as related by Albert Viton in these pages two weeks ago. The appalling thing about this new policy is not that a primitive region like the Balkans should conduct warfare against a military occupation which itself knows no mercy or justice by methods which compare with the barbarism of the thugs of India. It is rather that such a campaign should head up in London and that it should be accepted as a normal thing by people who yesterday would have been horrified had such a possibility been so much as mentioned. So quickly has the endless chain of reprisal which is war persuaded us that the end justifies the means that the only explanation which is considered necessary is that the nazis started it. But can the Christian conscience, even in wartime, be content with any such attempted justification? Do we dare admit that the moral initiative in this war is in nazi hands? Are we ready to claim that the only possible way to win a victory

in this struggle is through a nazification more thorough and if possible more horrible than any Hitler's bullies have been able to achieve? If not, what is our alternative? It cannot be assassination.

The President and the Poll

BY FAR the most impressive feature of the radio speech which President Roosevelt made to the world's youth last week was the new sobriety with which he faced the problems of the postwar world. To be sure, he was still ready to give youth in America's armed forces a blanket assurance that, on their return from the front, they would not find themselves, as did the veterans of the First World War, "involved in a domestic economic mess of our own making." And he dared to guarantee to the world that "this time we shall know how to make full use of victory; this time the achievements of our fighting forces will not be thrown away." But along with this characteristic Rooseveltian optimism there went a streak of caution, a recognition of stern realities ahead which brought a measure of reassurance to those who remembered with what blithe confidence the President was once promising that the Four Freedoms would be established everywhere in the world in this generation.

"We are deeply aware," said Mr. Roosevelt to the youth of the world, "that we cannot achieve our goals easily. We cannot attain the fullness of all our ideals overnight. We know that this is to be a long and hard and bitter fight—and that there will still be an enormous job for us to do long after the last German, Japanese and Italian bombing planes have been shot to earth. But we do believe that, with divine guidance, we can make—in this dark world of today and in the postwar world of tomorrow—a steady progress toward the highest goals that men have ever imagined." There is more sustenance for faith in this call for "steady progress" than in glib forecasts of Utopia day after tomorrow.

For there are plenty of reasons to question even such qualified optimism as the President still asserts. Is it sure, for instance, that "this time we shall know how to make full use of victory"? Or that youth in the postwar world will not find itself involved in a "domestic economic mess"? Take, as a single test, the question of unemployment. Official forecasts declare that, if the war lasts until the end of 1943, a cessation of hostilities which closes down war industries will throw at least 26,000,000 Americans—war-workers and discharged soldiers—on the labor market. Can the peaceful industry of the postwar period absorb them without an "economic mess"? J. Middleton Murry may have been too sweeping and savage when he said that the war is simply the method which Europe is using to solve its chronic unemployment crisis. But certainly there were few signs before our entry into the war that the profit-seeking capitalistic order which America has known could keep all our potential workers employed under conditions and at wages which would not be, for millions of them, an "economic mess."

As a matter of fact, Americans who are supposed to be closest to the inner workings of our industrial order took the very week in which Mr. Roosevelt gave his assurances to youth to register their own misgivings concerning the postwar situation. The September number of *Fortune*, which came out on almost the same day as the President's broadcast, asked a representative cross-section of industrial executives: "After the immediate postwar adjustment and conversion, do you think unemployment in the United States will be small, fairly large, or great?" These executives answered: Small, 20.6 per cent; fairly large, 58.6 per cent; great, 20.8 per cent. In other words, practically 80 per cent of the men responsible for the conduct of American business believe that postwar unemployment in this country will run from "fairly large" to "great."

It hardly needs to be said that these men do not relish the prospect of such postwar unemployment. To be sure, their answers to other questions show them to be in a curious mood in which they betray their resentment at expected postwar policies favoring the expansion of social services and of the power of labor unions even while they admit that these are almost certain developments. But these men are hoping for expanding business after the war; they are eager for profits. Hence they cannot but regard with misgiving any such constriction of consumers' markets as is presaged by large-scale unemployment. Nevertheless, that is exactly what they see ahead.

When Mr. Roosevelt tells American youth—and the youth of the world—that they know why they are fighting, they are surely entitled to answer that they are not fighting for *that!* If unemployment varying from "fairly large" to "great" is all our present profit-motivated order has to offer them after this struggle, then that order is not good enough. It simply cannot "make full use of victory." An order which holds out no more than that must be done away in favor of some other order with better prospects of "freedom from want." And the time to start getting rid of it is *now*—before a postwar collapse into mass unemployment brings on another desperate human crisis. Perhaps it will turn out that the imposition of war controls is, historically, the way by which we are starting now to get rid of an industrial order that has outlived its adequacy.

There has been much easy speculation in this country as to whether the war represents a social and economic revolution, as well as an unprecedented political and military struggle between nations. We speak of it as "easy speculation" because so far most of the discussion has proceeded on the assumption that such a revolution would affect principally the exhausted peoples of Europe and Asia. Juxtaposition of President Roosevelt's promise to youth with the actual expectations of American industrial leaders shows that the soil is being prepared for social and economic revolution here as well as overseas.

Of course, any suggestion that these promises to youth cannot be made good without social and economic revolution in America will bring forth shrill outcries. Is industry to be asked to go all-out to win the war only to have its control taken out of the hands of those who are straining to make new production records? Any such proposal will seem to smack of ingratitude and injustice; the anger

which it will engender should be both expected and respected. But anger is no answer to the problem. The problem is implicit in the revelation made by the *Fortune* poll of industrial executives. On the one hand, these masters of the present order say that they look forward to large-scale postwar unemployment. On the other, the President of the United States promises youth now at the battlefront that it will not "come home to a domestic economic mess." If the promise is to be made good, what alternative is there to a radically new productive and distributive order?

Our Repentant Culture

THERE are many ways of describing what is the matter with the world. But one way, and it goes to the root of the trouble, is to say that modern culture has lost its bond of unity; it has been broken into compartments or fragments, which are not on speaking relations with each other, which refuse to recognize each other, but assert each its own self-sufficiency and autonomy. This fragmentation of our culture has produced intellectual and moral confusion with the consequent loss of the sense that life has meaning and therefore that man has dignity.

In a culture thus broken up, it is inevitable that a Lenin, or a Mussolini, or a Hitler should arise, offering unity and meaning to the fortunate members of a particular class or nation or race if they would put their destiny in his hands. Totalitarian dictatorship is the perverse but natural rebound of the human spirit from the pit of meaninglessness into which Western civilization had fallen as the result of the inner estrangements which had developed in its culture.

Contemporary scholarship is becoming acutely aware of this cultural crisis and of the urgency, the necessity, of overcoming these estrangements. Looking forward to the postwar world, scholarship is beginning to see that no durable peace can be achieved within the context of a culture which is not at peace with itself. A good omen of this newly awakened sense of responsibility which rests upon scholarship was the third annual meeting of the Conference on Science, Philosophy and Religion held in New York at the end of August. The conference was composed of representatives of all the sciences and of many schools of philosophy and of theologians drawn from the Jewish, Catholic and Protestant faiths. This is a new organization in our academic world, but none of our older organizations is informed with a purpose more promising or imperative. The conference is devoted to the task of reconciling the divergent points of view, the various subject matters, the methods of inquiry and the conclusions of all these separate branches of intellectual activity.

It is high time that such an effort should be made. Deep-seated prejudices exist between science and philosophy, and between both of these and religion. For a long time science has been in the saddle of Western civilization. It has been riding high and wide for more than a century, conceiving itself as the savior of humanity from the "futilities" of philosophy and the "superstitions" of religion. The conflict between science and philosophy is disclosed whenever an Eddington or a Jeans or a Compton passes beyond the narrow range of direct experimentation and inquires into the meaning of things which such experimentation reveals. His colleagues whisper that he is "tainted with metaphysics," and his work as a scientist suffers a certain discount in their eyes.

As between science and religion, the conflict has long been overt and formidable, with science victorious in the chief fields on which the earlier battles were pitched. On these fields, namely, the scientific conception of evolution in nature, and the theological conception of the Bible as an authoritative revelation of scientific knowledge, theology has been defeated. The evolutionary hypothesis has been firmly established, and the Bible is now read in the light of the historical situations in which its books were written. But the conflict continues, largely because the scientific mind does not take the pains to understand what Christian theologians mean when they affirm a divine revelation as something given in a wholly different dimension from that of a dictated book.

As between philosophy and religion, the conflict is not so sharp, because philosophy, in contrast with science, is the search for an understanding of reality as a whole. In this search, it comes into many points of contact with religion. Yet there is genuine conflict.

The existing relation between philosophy and contemporary religion can be stated only if we take account of the two fronts on which religious thought presents itself. On one of these fronts, namely, Protestant liberalism, religion has in large measure gone over to the philosophical point of view, regarding itself as hardly more than a moralistic "philosophy of life." This type of liberalism has lost its line of communication with revelation, and has been taken into camp by philosophy. Its theology has been absorbed in the philosophy of religion. It waits with anxiety for philosophy to declare what the truth is, and it grasps eagerly at any crumb falling from the table of a Whitehead, a Dewey or a Bergson to confirm or revive its vestigial faith which it earlier received in a quite unphilosophical manner.

The other front on which religious thought presents itself is that of a theology of revelation. Here there is a deep cleavage between religion and philosophy, not to say a sharp conflict. The pathetic picture of Protestant liberalism eating out of the hand of philosophy is completely reversed. This theology insists that it deals with a datum which philosophy, though it can throw light upon it, cannot adequately express; only theology can express it. And amid the variety of intellectual pursuits, this theology is bound to insist that its mode of dealing with reality through revelation leads to that form of knowledge which is of supreme importance for man—more important than scientific knowledge, more important than philosophical knowledge—more important because more profound and more adequate, though not more true, than either.

At its two previous meetings the Conference on Science, Philosophy and Religion devoted its sessions to the prob-

lem of opening up connecting channels of understanding between these too-long insulated intellectual pursuits. This year the conference adopted a different method. It set itself a common objective task: to bring to bear upon the postwar world the contribution which each branch of knowledge could make to that democracy which it is hoped will emerge when the guns are silenced. This did not imply any renunciation of the academic search for unity; it was, rather, an expression of the belief that by focusing their common attention upon a particular task, they might learn more about each other than by merely talking to each other about their differences. In bringing their disciplines to focus upon a common problem, perhaps they would even discover that there was more common understanding than they had suspected.

The fruits of this endeavor were exhibited in a formal statement drafted on the first of the five day sessions and revised daily in the light of each day's discussion. We regard this statement as of such importance that we present the essential part of its text elsewhere in this issue. (See page 1128.) Looking forward to the wide extension of political democracy throughout the world, these scholars set out to formulate a conception of cultural democracy upon which they could all unite. That they succeeded to the degree of satisfying all points of view, none of them would claim. But that they succeeded in laying broad foundations upon which future criticism and construction can build, all readers of their manifesto will heartily agree.

In such an undertaking, the beginning of wisdom is humility and repentance. It was in this mood that these scholars began. They acknowledged their confusion of mind, a confusion due to the isolation of highly specialized scientific departments from one another, and of science in general from philosophy and religion. They held themselves representatively responsible, in the last analysis, for the breakdown of civilization and the rise of totalitarianism. "The tragedy of our time," they said, "might have been avoided, and its worst consequences can still be escaped, through bringing into focus the spiritual and intellectual resources available to us. Current political and economic dislocations, culminating in the threat of world conquest, are, in large part, the ultimate effects of world-wide intellectual confusion and spiritual and moral deterioration."

The rapid advance of science with its glamorous appeal to the popular mind has "tended to conceal from the uninitiate the emergency confronting our civilization. . . . There has been a vast increase in the instruments of power at our disposal without a clarification of the goals which these instruments might help us attain." The political and economic chaos into which Western civilization has long been drifting is the result of the "confusion of ideas regarding the aims toward which society should move." This confusion has "played into the hands" of the dictators whose emergence in such a chaos was inevitable.

These things have been said many times, but the significance of their present utterance is that they are said in concert, by scientists who join their voices with philosophers and theologians and men of letters in a common confession of sin. The burden of this intellectual waywardness was not allowed to rest alone upon the scientists whose dazzling promises of a messianic salvation for mankind captured the imagination and devotion of the modern world and have now issued in disillusionment. In this common confession, the philosophers and theologians also acknowledged their share of responsibility, for they, too, had fallen victim to the scientific delusion, and their own witness had been weakened by the awe in which they held the achievements of the laboratory. Together, these all united in a fine paragraph which is at once a penetrating diagnosis of our cultural illness and a confession of common default:

> A world which has gained a unique sense of power through its inventive ability and its scientific knowledge, which has been trained to think in concrete terms of means and their immediate ends, and which enjoys the thrill of a continually changing panorama of attainable knowledge, is peculiarly resistant to the teachings of religion, with its emphasis on distant goals, ultimate objectives and absolute truths.

It is not our purpose to subject the conference statement to any detailed examination. On two main points, however, we believe that critical reflection will leave the reader dissatisfied. One of these is the concept of democracy as a "pluralistic civilization," as opposed to the idea of a "monolithic civilization." The statement is cloudy and ambiguous as to the meaning of this distinction. If it means that the postwar political order must include a great variety of peoples and cultures all drawn into a world community and bound together by at least some skeleton form of the democratic principle, it is obviously a sound ideal. But if it means, as certain phrases suggest, that the *cultural basis* of such a political order must be "pluralistic," it would seem to be a giving up of the task of achieving cultural unity which the conference sets up as its controlling objective. The concept of a pluralistic civilization can hardly be discussed without further clarification.

The other concept which arouses critical attention is that of the "interchangeableness" of truths as between science, philosophy and religion. Affirming that "the intricacies of each discipline must be overcome" so that scientists, philosophers and theologians may have an understanding acquaintance with one another's methods and results, the statement illustrates this desideratum thus: "Some way must be found, for example, by which truths *identical* in character, but differently expressed by the theologian and the psychiatrist, may be recognized as essentially interchangeable."

We believe this gives a mistaken lead in the attempt at rapprochement. Christian theology cannot admit that its truths are identical and therefore interchangeable with the truths either of science or of philosophy. Certainly the truths of psychiatry, as such, are not interchangeable with the truths of Christian faith. The psychological concept of man as a psycho-physical organism, for example, is not interchangeable with the concept of man as a child of God. The philosophical concept of God as the "principle of concretion," to use Whitehead's definition, is not interchangeable with the Christian conception of God as Father. The sociological concept of the church as a social

institution is not interchangeable with the Christian conception of the church as the Body of Christ.

Theology does not deny the psychologist's truth or the philosopher's truth or the sociologist's truth. On the contrary, it affirms all these truths, and stands ready to accept and affirm all other truths which these disciplines may uncover. Moreover, theology gratefully acknowledges that science and philosophy are indispensable to a critical understanding of its own subject matter. But Christian theology cannot "interchange" its truths with any of these. If there is to be an all-around understanding it must be based upon some other principle than the interchangeableness of the various truths.

No doubt the Catholic members of the conference would have liked to suggest a Thomistic hierarchy of truths, some lower, some higher—with the scientists representing the lower order! But it was more than the indelicacy of such a suggestion which inhibited its incorporation in the common statement. For not only would it have introduced an invidious comparison unacceptable to the scientists and philosophers, but Protestant theologians would hardly have endorsed it. In the realm of truth there is no hierarchy, no lower and higher, no last and first. A scientific truth or a philosophical truth is just as true as a theological truth. Yet there is a difference. This difference cannot be obliterated. It is a difference, we suggest, in the richness and fullness of the truths held, severally, by science, philosophy and theology. And this calls, not for "interchange" of truths, but for *interpretation* of their difference in richness and fullness. There can be no cultural rapprochement until some principle of interpretation is found in which the difference will be at once clear, acknowledged and transcended.

These suggestions are offered, not as adverse criticisms, but in full awareness of the difficulties with which the framers of this statement had to deal. If there is to be a restoration of order in the world, some kind of order must be achieved in the realm of fundamental ideas. The important thing to recognize in the present attempt to overcome the cultural tensions and defaults which underlie the chaos of modern civilization, is that a significant beginning has been made. The mood and method of those who have taken this initial step are a guarantee that further reflection and intercourse will reward their faith with success.

Song for Autumn

NOW streams that sunned their silver backs
Descending in a burnished noon
Lash cold from under browning banks
Across the leaf-swirled gray lagoon.
Now summer's bright, erotic flame
Deserts its orgiastic rite;
And trembling worshipers of sun,
Improvident, decamp by night.
The north's bold outposts, moving in,
Attack behind barrage of rain,
And winter cracks his frosty whip
Above the mountain and the plain.

GEORGE EDWARD HOFFMAN.

This Age

EDITOR THE CHRISTIAN CENTURY:

SIR: Have you ever felt a certain twinge of pity for the Present Age? When you have listened to orators describing, extolling or condemning the Age—or perhaps the Spirit of the Age—have you not been troubled by many doubts and asked many questions?

The age is as you must admit a useful property in the stage effects of orators. What would church assemblies do if they never heard of the Tendencies of the Age? How would Dr. Boanerges prolong his powerful ministry if he could not now and then have a fling at the Sins of the Age or seek to sketch an alternative Better Age? The real difficulties are these: we do not define what we mean by This Present Age; and upon a somewhat vague, almost personalized thing we load whatever we choose, and especially the sins which do so easily beset us.

It is one of our less amiable delusions that all other ages were in a sense looking toward us. It would be ample repayment, we think, for all the generations of the dead, with all their sufferings and conflicts, if only *we* attained to some golden time. Prophets in Jewry had their minds fixed on us of 1942 A.D.! Builders of pyramids drew all manner of geometrical diagrams for our admonition! But all such assumptions about our age are open to suspicion. Quite possibly our attitude is only an indirect form of boastfulness. It must be a Great Central Age, since I live in it. Doubtless we are the people.

It is well to be reminded, as Dr. L. P. Jacks reminds us, that the early Christians thought of themselves not as early but as thoroughly up-to-date Christians. He thinks he hears them say when they read what Dryasdust has written about them: "No, sir; it didn't look like that to us. And please do try to remember that when we wrote our Gospels and Epistles and books of Revelation we were not thinking of you nor of your generation."

But if we ought not to exalt our age unduly, neither ought we attribute to it all our mournfulnesses and uncertainties, our negligences and ignorances. We ought not to say, as we do in effect, "We are children of an Age of Transition; that is why we are never at home but live on the move." It is true that, reading the story afterwards, there do seem to have been times in which a thousand years were as a day and other times in which a day was as a thousand years. But these are our reflections after the event. And if our age is in a perfectly new way *the* Age of Transition, should we know it? In any case, I have not enough energy of spirit or courage of mind to venture all upon the truth as I see it. I need not accuse the Age.

But nothing should be said to take away from the solemn duty which falls to us to serve the present age and redeem the time. The unfolding of all that this means is one of the priceless gifts that scholars have brought to us in this age. If I had to preach next Sunday I should love to speak upon the words, "Now is the appointed time." But much of our vague rhetoric amounts to a virtual denial of that urgent call. For it is the *now* as it is seen in the light of eternity about which we should be concerned.

Ever yours,

QUINTUS QUIZ.

Home on the Gripsholm

By Winburn T. Thomas

THE GRIPSHOLM, carrying one of the largest contingents of missionaries in the history of the church, repatriates from the Far East, docked in New York on August 25. For weeks the various mission boards had been cooperating with the FBI in preparing files of pertinent material concerning each of their workers who was returning. Friends and relatives journeyed across the continent to meet the boat. Despite the warning that only government officials and a few newspaper men would be allowed on the dock, hundreds were on hand to see the giant liner come into port. Hotels which were the headquarters of different welcoming groups reported an activity reminiscent of World's Fair days. Dozens of persons thronged the lobbies watching eagerly the arrival of each taxi. If a repatriated missionary or family was discharged various sounds of joy would arise from the onlookers, and long embraces would usually follow. One small boy observing the frequent repetition of this ritual remarked that it was easy to distinguish a missionary, since his arrival was always followed by much kissing, and then the people started talking as rapidly as possible.

Missionaries Silent on Prison Experiences

The talking had begun on board ship. Newspaper men aboard the Gripsholm had wired numerous stories, largely of the atrocity type, first from Lourenco Marques in Portuguese East Africa, where the exchange had taken place, and again from Rio de Janeiro. The sufferings of many interned in the Far East during the first half-year of the war are not to be minimized. Even in those instances in which there had been a breach of regulations or of the law, the punishments were out of proportion to the offense. Yet these press accounts do not reflect the minds of the missionaries aboard the Gripsholm.

For each missionary who was willing to divulge the details of his imprisonment there were many others who refused, not primarily to shield persons yet to be evacuated, as the New York papers alleged, but for reasons which newspapers do not treat. While many had suffered indignities, they had also been the recipients of varying deeds of kindness, at the hands of both prison officials and national Christians. The internment in many cases had actually proved a religious experience, in which the imprisoned demonstrated under tension the Christian virtues they had preached as religious teachers. Not only missionaries but business men as well had discovered the practicability of loving one's enemies under such circumstances. So they resolved that nothing would be gained and much would be lost by open recital of their sufferings. Most of them adhered to these resolves. Of those whose stories were published, some complain that the facts were misrepresented.

A conference for the 146 returning missionaries of the Presbyterian Church in the U.S.A. was arranged for the Monday and Tuesday following the arrival of the Gripsholm. Representatives from Japan, Chosen, Thailand, Hainan, Hongkong and the other China stations reported concerning the details of the internment, the condition of the church at the time of their departure and future plans for missionary work in the areas concerned. These sessions were closed to the public and to the newspapers. Only relatives of the repatriated, active, retired and former missionaries, and Presbyterian mission board officials were allowed to attend. So varied were the pictures, even within each of the areas, that generalizations concerning the reports would distort the facts. Because these are the final reports which will come from some of the fields for a long time to come, what they disclose is worthy of being reproduced in some detail. The following are some of the more pertinent facts and incidents narrated by the missionaries who have returned from Japan.

What Has Happened in Japan

Dr. H. D. Hannaford, secretary of the Japan mission, indicated that four women and five men had been interned or imprisoned on December 8. Three of these women were confined to their homes and one was kept for four months in prison. Four women in Tokyo and another in a provincial city were free to move about the city with no police escort. They were thus able to get food for some of those in detention. Due to a prewar action of the mission whereby many business matters were entrusted to a young Christian attorney, most of the members were paid a subsistence allowance each month. There are still funds in Japan which will be sufficient to support the three remaining missionaries for two years.

The property of the mission has been entrusted by the government to the new united church. The mission schools in Japan are continuing as usual. This is possible because they have their own constitutions and have long been under national leadership. In the Tokyo Women's Christian College, two of the Tokyo missionaries continued teaching down to the month of the repatriation.

As virtually all the evangelistic work had been entrusted to the Japanese Church prior to the outbreak of the war, it is continuing unchanged. The tension under which the church has done its work for several years had prepared the Christians for this day so that the necessary adaptations are not so great as an outsider would suppose. The formation of the united church has handicapped the Japan mission in its plans for the future. While it is only a federation at the present time, arrangements are to be made shortly whereby the denominations will probably be liquidated during the year 1943.

Japanese Church Unchanged

Dr. Hannaford reported that a real fellowship between Japanese Christians and missionaries continued even during the war. Greetings and gifts from individuals and church organizations, including the General Assembly, were sent "with love and prayers." While some of the more outstanding Christians, possibly because of the pub-

licity their actions would have courted, remained away from the camps and prisons, a considerable number of individuals stood by their missionary friends. An outstanding instance was that of an educational leader in Tokyo who made weekly visits to Yokohama during the six months, sharing his clothes, food and money with those interned in that city. He arranged for the removal of a sick missionary from the hotel where she was staying to the hospital, and then for her expenses. In the case of other missionaries interned in hotels, he arranged for funds whereby they were able to return to their homes following their release, even though he did not know the individuals and stood little chance of being reimbursed. These weekly trips he continued even during the illness and death of his own wife, and despite the threats of the authorities.

Following the death from cancer of one of the members of the mission, Dr. Hannaford was released for five hours in order to attend her funeral, which was held in his own home on the campus of Meiji Gakuin in Tokyo. One of the Christians present at the services assured him that he need not worry about Mrs. Hannaford since he personally would take good care of her. He more than fulfilled his promises.

Servants were almost universally loyal. In one household, the young maid had asked her mother what she should do in case her employer should become an enemy alien. The mother's advice had been to stand by. A young housewife, Christian and friend of the internees, hazarded the food rationing restrictions to procure food not for her employer alone but for the dozen other men who were interned with him. In some cases she had to engage in what some characterized as "consecrated vamping" to get the food by the guards.

Reassurances from Japanese Christians

A letter handed Dr. Hannaford by a Christian professor when the time came for the missionaries to leave for America assured him that even though the two nations were at war, the Church of Japan approved the policy of the Presbyterian board in maintaining a maximum force of missionaries. He expressed regret that they had to return at this juncture but assured them that they did not leave defeated. "By staying you have given us lasting courage and strength for the future." Another church official charged the returning missionaries to report to the Christians in America that whatever might be said of them they would remain loyal to Christ.

One member of the Japan mission who had been interned at Keijo expressed the conviction that the Japanese Christians had approved his remaining. He was glad to go when he did, since the responsibility for his return had been taken out of his power. Yet so long as the responsibility had been his, with the possibility that his work or testimony might be of value, he had felt the necessity of staying on the field. "I could not have left any sooner," he said.

After those on the Tatsuta Maru, which was en route to America on the day the war commenced, had been brought back to Japan and committed to the interior of the Yokohama Yacht Club, the official whispered to them in English, as he closed the door behind them, "God bless you all." On another occasion, following the counting off in the evening before retiring, the guard said, "If you wish to have time for prayers, you can do so now." Irrespective of the actual religious character of the foreign communities in the Far East, the presence of large numbers of missionaries has given the common people certain ideas as to the religious practices of all white men.

Creative Suffering

Despite the uncertainty of the internment and the indignities which some suffered, it was obvious that those six months had been to many a creative experience. A business man confided that the half-year of uncertainty had given him new standards. "I've quit putting value on things," he said. "My wife will wonder why I didn't bring back our Chinese rug. I know now that there are many things far more important than that rug." Another merchant remarked that during the days when he had been able to do little besides think he had prayed a great deal, at times about release, but even more often about being worthy of his freedom when it did come. A missionary from Thailand facetiously suggested that the mission boards establish an internment camp in which the character and spirit of candidates might be tested before sending them to the field.

We who had in the past worked with the Japanese Church were confident that when this day came there would emerge heroes who would demonstrate a loyalty and a courage that are based only on an abiding faith. The fact that concern for friends they have left behind looms far more important in the thought and conversation of the evacuees from Japan than the memories of any personal inconvenience, insults or brutalities is indicative of the total impression created by the experience. An American churchman speaking with the wife of one of those aboard the Gripsholm remarked that after all her husband had suffered he would never want to see Japan again. "And why not?" was her reply.

The fact of war does not alter the need for the Christian gospel. The days in which we live are revealing anew that only in Christ is there any hope for the future of the world. Japan needs and will continue to need the ministry of the Christian church. The war will increase rather than decrease the services which world-minded Christians must perform. When the day comes that actual ministering in the spirit of Christ can be resumed in Japan, the men and women who have passed through the experiences of the last half-year will be in the forefront of those who will volunteer their services. The testimonies of those who have seen service under such conditions is but additional evidence that the world-wide Christian fellowship is today more than ever "an unquenchable light."

Conquerors

HOW nations leap through earthquake, flame and slaughter
To learn what any angler could have taught!
Many's the fish, bright-silvered in the water,
That gasps, a common stony gray, when caught!

STANTON A. COBLENTZ.

Is God Father or Sovereign?

By John Wright Buckham

THE CHRISTIAN CENTURY report of the recent meeting of the National Council of Congregational Christian Churches, commenting on the revival of interest in theology manifested in the council, stated: "The reformed Calvinism of early Congregationalism is coming back, reasserting the sovereignty and authority of God." It is doubtless true that Congregational theology shares in the corrective recall, which the Barthian movement has brought to theology in general, to take a deeper and more realistic view of sin in its relation to the doctrine of God and man. But to assume that this calls for a reassertion of the doctrine of sovereignty by no means follows.

Fatherhood, not sovereignty, is the Christian doctrine of God. Sovereignty is not and never has been the Christian doctrine of God. The revelation of God that Jesus brought to the world is that of "our Father in heaven." God is our spiritual Father. This is a revelation because, although it had long been perceived dimly and in anticipation, like a prescient dawn, it was not vitally realized until Jesus, having realized it himself, made it a living truth.

Most Moving of Symbols

Fatherhood is a personal, intimate, symbolic, not a literal, abstract or governmental term. As such it has the limitations as well as the virtues of a symbol. Nevertheless nothing equals it, as history has proved, in its interpretative value and its power over the mind and heart. For a symbol finds him whom an abstraction repels. And this is the best and most moving of all symbols. It is embodied in the two great Christian emblems: the Lord's Prayer and the initial article of Christianity's first and noblest creed, "I believe in God the Father Almighty."

Beginning thus with the experiential truth of divine fatherhood, Christian theology undertook to define it metaphysically in the doctrine of the Trinity—a doctrine which started in song (the Gloria Patri) and reached its consummation in philosophic statement. Contrary to a long prevalent misinterpretation of Paulinism, it was divine fatherhood, rather than sovereignty, that moved the mind and heart of Paul. Whoever doubts this has only to reread Paul's epistles. In this conviction of God as Father, Paul showed the common faith of the Christian community. To the author of the Fourth Gospel, as well as in the Synoptics, God was supremely the Father of our Lord Jesus Christ.

On the other hand, sovereignty is the Old Testament conception of God. Even there, however, it is transcended throughout, especially by the greatest of both prophets and psalmists, in whose filial faith Jesus found the God who became through him the recognized Father of all men.

The idea of the sovereignty of God was introduced into Christian theology by Augustine, mainly for polemical purposes. To regard it, however, as the leading conception of God of that victorious and ardent spirit would be to congeal all those fervid expressions of divine love that fill the pages of the Confessions and the Soliloquies. Medieval theology retained Augustinian sovereignty but incorporated into it the Aristotelian conception of God and also relieved its rigidity with the mysticism of Bonaventura and Dante.

Protagonist of Sovereignty

Calvin was the real founder and protagonist of sovereignty as an all-determining doctrine, fortifying it with election, predestination and the fall of man. His was a mind of juristic temper and training, clear and logical, but unable to rise to the real spiritual level of the Christian revelation. Far be it from any of the beneficiaries of the Calvinistic heritage to undervalue or be ungrateful for Calvin's moral and intellectual undergirding of the Christian faith. Nevertheless the Calvinistic doctrine of God, as well as of man, was far from being distinctively or completely Christian. As a consequence it has been practically abandoned or greatly modified by all the Calvinistic Christian bodies, notably the Congregationalists, who were among the first and most resolute in breaking away from it and reaffirming faith in fatherhood.

The early New England Congregationalists earnestly endeavored to be loyal to Calvinism, but it was too restricted for the best of them. John Robinson, the beloved though absent pastor of the Plymouth church, was far above it in breadth and charity of spirit. Roger Williams rejected the Puritan theocracy in his separation of church and state. The "high" Calvinists of the "New Divinity" —Jonathan Edwards, Samuel Hopkins, Joseph Bellamy and Nathaniel Emmons—although they declared themselves staunch Calvinists, were high above Calvinism and held a conception of God which, although nominally that of sovereignty, far exceeded it in scope as well as in inspiration.

Edwards was a mystic and metaphysician. His most representative sermon is not "Sinners in the Hands of an Angry God" but "A Divine and Supernatural Light." Samuel Hopkins was the great moral idealist of his time and one of the first and most outstanding opponents of slavery. Emmons in some of his sermons approaches dangerously near to pantheism. These great thinkers were really humanists in their ideal of what humanity should be, as George A. Gordon has shown in his *The Humanism of New England Theology*. Their distinctive doctrine was that of "benevolence to being in general"—this being the nature of God and the ideal for man.

Revolt from Calvinism

Yet in spite of the transcendence of its limitations on the part of the greater minds, Calvinism, with its doctrines of sovereignty, original sin and future punishment, darkened and repressed the whole life and thought of early New England as long as it held sway. The story of its final rejection is one of the great chapters in the history

of the freedom of the human spirit.* Gradually, step by step, the more unchristian and gloomy of its doctrines were denied or left behind. High Calvinism became moderate Calvinism. N. W. Taylor, Timothy Dwight, Charles G. Finney and others challenged the doctrines of election and determinism of the will, limited atonement and everlasting punishment, and dared all the indignation and contumely of the orthodox. At length, led by W. E. Channing on the left wing and Horace Bushnell on the right, the Congregational Churches broke away from Calvinism completely and emerged from its prisonhouse into the light and freedom of the sons of God. To suppose that those who have learned to walk in the light as He is in the light will go back into the shadow and confinement of Calvinism in any form, or revert from the doctrine of fatherhood to that of sovereignty, is to dishonor Christian intelligence and the freedom with which Christ hath made us free.

The Way Forward

George Herbert Palmer, the philosopher of Congregationalism who continued and "improved" the benevolence ethic of Edwards and Hopkins—and whose natal centenary American education and religion should be this year commemorating—has a word for us at this point. How are we to meet the strain which the present world crisis puts upon our belief in God? We need, says Palmer, to continue steadfastly to "accept the good news of the fatherhood of God and in it find daily strength."

Faith in divine fatherhood does not mean, to be sure, the rejection of what is best in the idea of sovereignty. The two conceptions are not incompatible, provided fatherhood is given priority. In a sense they are counterparts. But they are not on a par. Unless fatherhood (or its counterpart, eternal love) is made central and constitutive they cannot be harmonized. What is needed is to recover and reinstate the elements of strength and disciplinary power of true fatherhood, implied in sovereignty, rather than to return to sovereignty itself.

The way forward is not a revival of the sovereignty doctrine. That would be progress backward. Rather it lies in what Professor Hocking would call a "reconception" of fatherhood. For we have not yet begun to comprehend and apply the full meaning of this great and potent belief. Its implications and applications are no less than transforming, one might almost say revolutionary. In it lies the promise of a new and larger conception of creativity, in which the creation itself takes part in its own developmental creative process under the guidance of divine purpose—as it is outlined in the prologue of the Fourth Gospel. Above all in human sonship, involved in divine fatherhood, are to be found the highest and truest conception of man, both individual and social, and a basis and warrant for the hope of a new earth in which dwelleth righteousness. The doctrine of sovereignty can no more serve for this purpose than can the naturalism which makes love the creation of nature rather than nature the creation of love.

Divine fatherhood does not reduce the reality and heinousness of sin but rather increases it. It calls out penitence as nothing else can. The forgiveness of a Father means infinitely more than the pardon of a sovereign. Faith in redemption, both individual and social, arises from belief in a God of love in whose image man is made. The brotherhood of man grounds in the fatherhood of God. Without that it is baseless and powerless. The social gospel, as well as the individual gospel, depends for its ultimate reliance upon these two complementary beliefs, the fatherhood of God and the brotherhood of man.

Divine Fatherhood

It is true that faith in divine fatherhood is no easy ultraliberal creed. It requires a far more vital faith than belief in sovereignty. The problem of a world at war is staggering to those who believe in "one above" whom we dare to call Father. Nevertheless the Christian conception of God and man affords the only real light upon the tragedy of a self-destructive humanity—i.e., the abuse of a God-given freedom. Yet this freedom, the greatest gift of a Father to his children (rather than of a sovereign to his subjects), is also the promise and potency of a world redeemed. For by the free activity of the sons of God alone is this new hope possible.

While it is useless to deny the difficulty of harmonizing the world, as enlarged knowledge has given it to us, with faith in God as Father, especially as we face the present tragedy, the surprising and reassuring fact is that no other interpretation of the great enigma—whether that of naturalism or deism or sovereignty or atheism, or whatever—proves any more reasonable. Indeed none is *as* reasonable as the Christian faith in the "God and Father of mankind." For there is as much and more to confirm as to refute this mighty and reassuring belief. The faith that it demands is a rational faith and a creative faith. And the strength and hope that it awakens are beyond all power of computation or expression.

Symbol of Hope

"AMONG the few things
I brought with me
Is a silver cross
From your uniform
Of the First World War . . ."
The soldier's letter ran on,
But I paused in thought
While tears filled my eyes;
For he was but a lad
When I took the cross
From my faded coat
And gave it to him.

Among the few things—
That is all the world has:
A Cross on a Hill.

CARL S. WEIST.

*An abbreviated narrative of the rejection of Calvinism on the part of New England Congregationalism may be found in the report of the Commission on Theology of the Tercentenary International Congregational Council, meeting in Boston in 1920. See also Frank H. Foster's *A Genetic History of New England Theology.*

The Remaking of a Baugo Dunkard

By Kermit Eby

DAD always had a hired man or two on the farm before I was big enough to take one's place. Wes Lechlitner worked for dad because his father had so many boys he couldn't use them all at home, and John Bowers because his father's farm was too small to keep even Grandpa Bowers busy all the time. Dad paid Wes $25 a month and fed his horse. John was paid $22.50 because dad wasn't so sure that Grandpa Bowers had taught John everything he needed to know to make a good hand. After all, Grandpa Bowers didn't own even an eighty-acre farm. Wes and John ate with us; they were a part of the family. Mother washed their clothes and ironed their shirts. Often they went to church with us on Sunday.

After I finished high school, dad wanted me to stay on the farm. Education beyond high school was an impractical luxury, he insisted. I never will forget how he took me up to the farm hill and showed me the farm which would be mine if I stayed home and worked until I was twenty-one, giving up my ideas about college. I didn't give them up, but one Sunday afternoon left home to get a job at Studebaker's and to live with a married cousin who had left the farm and moved to South Bend.

Jobs were easy to get. On Monday morning I went to work in a stock room counting and checking the small parts used by the piece workers in the body plant. Dad had taught me not to loaf, and I worked hard to create a good impression. After several days one of the "old hands" came up to me and asked me why I worked so hard, if I thought the world was made in a day, and even if it was, why try to tear it down in one.

Another World from Baugo

This man, a Belgian who had worked at Studebaker's for thirty-seven years, became one of my good friends. Years later, after I had read some books, I discovered that he was a socialist, and a well informed one to boot. As we made deliveries to the different parts of the plant, he explained to me how each worker was a part of the machine, how dependent each was on the other, how necessary each week's pay check was to meet the fixed demands of rent and food and gas and light. "You'll find living in the city different from living with your dad on the farm," he often said. And, in truth, to me it was another world.

After several weeks of stock room experience, I learned that more money was to be made on piece work, and so requested a transfer. My new job was very simple; I bored holes in the wooden running boards with an electric drill. The faster I bored, the more money I made. One week's check amounted to $57.40. As I worked I chanted, "More holes, more money; more money, more tuition—and then freedom." It was this experience which fifteen years later took me to Flint to help "sitdowners," who wanted not only more pay but surcease from the speed-up.

I quit the factory the day I had enough money for my winter's tuition. There was something about the inside work, the confining slavery of a factory, which I couldn't stand. So the next four summers I spent working on all kinds of construction gangs, or followed the threshing machine. There wasn't as much money to be earned, but it was outdoors, there was some variety in the experience, and also I was more than just Number 999.

They Call Them 'Case Studies'

In 1931 I left the University of Chicago to teach in Ann Arbor. Annoyed by the complacency of the citizenry in that university town, I identified myself with all the liberal movements—the Socialist party, the Ann Arbor Co-op, the Citizens' Committee—and spent my Saturdays with one of the best and kindest case workers I have ever known, often visiting the unfortunate in the Ann Arbor community. To this day I remember how shocked I was to discover that families were living in caves covered with tin within three miles of the university campus, and to find situations like these:

> Three families of A's lived in a thirteen-room farmhouse. As we approached it my case-worker friend remarked: "This is the second group of relief cases for this place. It isn't hard to tell it!" Two brothers met us in the yard. The one, unshaven for a week, seemed slightly defiant; the other, smooth-shaven and pale with sickness, greeted us. When I was presented, for a second my hand hesitated; and I was conscious of the hesitation.
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> We entered the house. The inescapable odor of poverty permeated the atmosphere. First we went up a dark stairway to the home of the younger brother, where Mrs. A met us. In her arms she held a two-year-old child, with uncombed blond hair. The child was munching on a dried piece of corn pone. We were taken to the "front" room. A friend of the family was sleeping on a battered couch. He slept through the entire interview. Not even the swarms of flies that had entered the broken windows to escape the first chill of autumn, disturbed him.
>
> The questioning began. Mr. A was born in 1910. Twenty-five, I figured. Mrs. A was born in 1914. What, only twenty-one? Somehow she looked older. Then I realized what taste in dress and make-up can do! More questions. I smiled at the baby, which ran and climbed on its father's lap. While watching me, he dropped his corn pone on the bare and dirty floor. I picked it up three times. Somehow I was reminded of another mother who sterilizes her baby's toys. Oh, well, the parents did not even notice.
>
> Yes, Mr. A was willing to work. In fact, he had worked for the CWA. Since then, a day or two for the surrounding farmers had carried him through the summer. But winter was coming; they needed clothes; there was no fuel; and he had ulcers of the stomach. Mrs. A brought us the diet prescribed for him by the university clinic: "Plenty of rich cream, fish, breast of chicken." Mr. A laughed unhappily—there was not even milk for the baby.
>
> A relief order was written for the $4.50 a week for food which the government provided, and clothes and coal were added. Nothing was said about further medical attention. I began to speculate on how long Mr. A would live; maybe he would be dead before the next baby came.
>
> The questions answered, we took our leave and went downstairs to call on the other brother. He and his family were soon taken care of—with an order for fifteen gallons of gasoline to get them back to the wife's people.

* * *

The D's will always haunt me. I had never imagined such poverty and filth! Everything about the place was dilapidated. The boards on the small porch were broken through; a litter of chickens and five small pups covered the porch; flies, in uncounted numbers, covered all. Inside, the situation was similar. The father, unshaven, dirty and ragged, sat at the table with five dirty-faced, poorly clothed children, eating potatoes, bread and peanut butter, occasionally disturbing the flies which swarmed about. A dog watched hungrily for every crumb. The flat-chested mother invited us to be seated, and continued waiting on her family. Her hacking cough was the only sound in the silence. As I sat, visions of salads, steaks, tomato juice and clean tablecloths rose before me. Balanced meals, calories and vitamins for some, I thought, and subsistence for others. After the meal we entered another room in which a few chairs, an old sofa and some boxes made up the furniture. Few questions were asked because the D's were an old case.

Clothes were needed so the children could go to school. There were no shoes. One child, nearly blind from near-sightedness, peered at us with dull curiosity. Another child lay on the sofa with bandaged legs. He had been severely burned by a paper fire and had just returned from the hospital. He would be scarred for life, we were told.

My friend suggested, "Don't you think you had better see Dr. Ganzhorn (birth control clinic) to be sure there are no more? After all, it's not fair. . . ." The tired mother drew her youngest close and said nothing. We left, both feeling sure there would be others.

* * *

Our next stop was a small flat, shabby but clean. The father explained, "I'm alone with five children; their mother is dead; there is no money for food, for shoes or for books. I'm in debt—the funeral. This is my first request. If it were only myself, I would rather die. But someone must care for the children."

Another request was granted.

On the way home we were silent for a while; then my friend began to talk. He is twenty-three. His work is all that stands between him and the relief roll for his parents. He sees no solution except communism. The workers love him; he has identified himself with them. When his job goes, he will lead them—but where?

I thought, between myself and economic death there is my job; but if I should lose it, what then? Thus thinking, I arrived in my own neighborhood with its well dressed people, new cars and taken-for-granted comforts. I looked at our babies and remembered their diets and baths and cod liver oil. A well cooked dinner and an illustrated lecture on old China soothed me, and after that home, music and sleep in a comfortable bed made the day's experiences only dim memories. If now and then some ghost arises to haunt me, I can ease my conscience by damning the system which permits such things.

The Sitdowns

Several months before the sitdown strikes and while the organizational drives among the auto workers were in full swing, I accepted an invitation to talk on "Why Organization?" before the employed and unemployed auto workers in the Ypsilanti-Ann Arbor communities. The meeting was to be held at the home of Ray Ransome, one of the Negro workers in the Ford plant. Proud of my interest in the workers but decidedly worried for fear the board of education would hear about my nighttime activities, I secretly rejoiced that no one came to our first meeting.

However, having agreed to speak once, I could not refuse the next invitation. This time our meeting was held in an empty lot in a parked car on a cold night. There were seven present. As far as I know this was the first union meeting in Ypsilanti. As time passed and interest increased, we met in a Pentecostal church which was formerly an old school. After each meeting the hat was passed to pay the janitor and for fuel. The formal meeting over, we would sit around the stove and talk—Negro and white, native American and European immigrant. All told the same story of insecurity and speed-up, of labor spy and company terrorization.

The Emergence of a 'Red'

Several carloads of us went to Flint each week end during the strikes. We helped with the sign painting, listened to the speeches, and occasionally helped peel potatoes to feed the strikers at Fisher Body plant. Much of my time, however, was spent just talking, trying to find out how the strikes happened, what motivated the strikers, what they were thinking, whether they were the "reds" the press of Detroit and Ann Arbor would have us believe. Answers to my questions taught me what I had thought was true: theirs was a determination to protect a job right which they believed to be as precious as a property right, a growing conviction that only through united action could working conditions be bettered and the company met on equal grounds. These men were loyal Americans fighting for what they believed to be the American heritage. Today they are in the forefront of America's defense effort.

Then, too, I was interested in the press; particularly in the contrast between what I saw and what the papers described. By coincidence I was present when four organizers were interviewed whose car had been forced into a ditch by hired thugs, seriously injuring three of the union men, as they were going from Saginaw to Flint. I listened to their description of the incident, knew what story the papers were given, and read the newspaper account. Shocked by the distortion of the printed story, I protested orally and in writing—and was labeled "that communist teacher."

We also walked the streets while the national guard was stationed in Flint, felt the sense of strain, the tension in the air. No one knows what might have happened if a less Christian governor than Frank Murphy had been guiding Michigan's destinies, and an order had been given to use force to clear the plants.

I tried to explain through talks and articles what the issues were at Flint. Before church groups I tried to explain the rightness of Governor Murphy's decision to place human rights above property rights. Many times I asked my audience what they thought Jesus would have done had he been in Flint; whether he would have been in sympathy with the problems of the workers, willing to help them achieve a richer life for themselves and their families. These questions were not too popular, and as a consequence my opportunities to work within the organized church were curtailed—and my teaching contract at Ann Arbor held up temporarily. I who had detested dogma all my life, who hated the "after the second coming" thesis of my Mennonite cousins before I ever heard of the "after the revolution" thesis of the Marxists, was a communist, a corrupter of youth!

One winter's night while the sitdown strikes were in progress, several Ann Arbor friends and I were returning to our homes after a busy week end at Pengelly Hall in Flint, the auto workers' headquarters. As we were driving through the suburbs we chanced to pass a large stone church. All was dark except the light of the bulletin board announcing that the minister was speaking the coming Sunday on the subject, "If Jesus Came to Flint"! From that day to this, I have wondered what the minister of that middle-class suburban church said to his comfortable congregation on that next Sunday morning. I can't help believing that Jesus, who loved to walk among men in the market place and field, would have been no stranger to the auto workers struggling for their right to earn enough money to support their families adequately. And I am sure, had he wanted an audience really capable of understanding his message, he would have been more apt to find it at Pengelly Hall than at the church in suburban Flint.

Later I was invited to speak on "If Jesus Came to Detroit" before a young people's group in one of the fashionable Detroit churches. About fifteen of us gathered in the lounge of the church, chatted until time to begin, and at 7:45 went to the chapel for a short service. After meditating as the organ played, and repeating our prayers in unison, we retired to the lounge where I spoke and led a discussion. I told my audience about the problems of the auto workers, their total yearly earnings of from $550 to $750 in 1935-36, their struggles to keep body and soul together, and ended with a picture of the demoralization which comes when an honest worker has to go on relief. My talk was followed by a discussion and refreshments. The interest was weak and the tea weaker.

After adjournment, I expressed a desire to see the church plant and was escorted for an inspection by several of the young people. The church contained a gymnasium, kitchen, lounge, library—everything needed for a real community center. I was shown everything but the mortgage. As we left the church together we encountered a dozen or so youngsters who were smoking and swearing and fighting on the church house steps. After the youngsters had been dispersed I said to one of the young people, "Why don't you make your church facilities available to the needy on its threshhold? Wouldn't Jesus have been interested in the welfare of the boys we just drove away?" My friend evidently was disturbed, for about ten days later, after discussing the matter with the minister, he wrote me explaining that such a move would be impossible; the big contributors to the church would never allow it to become a gathering place for the "riff-raff" of the community—and in the light of the $80,000 mortgage, of course their wishes had to be respected! What chance has need against power?

Racketeers in Labor

I have frequently been asked, "Are there racketeers in the labor movement?" I wish I could deny it, for nothing makes me sadder than to read a newspaper account of the self-seeking of some labor officials, or to watch an honest worker gradually succumb to compromise, dishonesty and betrayal through the temptations of comfort, money and power. Many a well known union official with push-buttons, secretaries, expense accounts and luxurious convention quarters is less a man than when he was little known, unpopular with business and press, and taking great risks for small rewards.

So my reply is, "Yes, there are racketeers in labor unions, just as there are hypocrites in churches and crooks in politics. But if we wait until there are no racketeers in labor, no hypocrites in church, no crooks in politics before we lend our hand to the cause we believe in, the problems of this world will be solved without us—and, what's infinitely worse, ours will be an uninteresting, empty life indeed!"

BOOKS

Crucial Issues of Religion

RELIGIOUS CROSSROADS. *By Radoslav A. Tsanoff. E. P. Dutton & Company, $3.75.*

THE AUTHOR is professor of philosophy at the Rice Institute. Like certain other good books, this one on the philosophy and history of religion is not exciting. Its value lies neither in the penetrating illumination of critical analysis nor in the heat produced by partisan affiliation and emphasis, but rather in a studied presentation of the subject, twilit in historical perspective by sympathetic understanding.

The chapter sequence seems to be determined more by a principle of ivy-like development (eventually covering the ground) than of systematic planning. (A chapter on "Interpretation of the Bible" appears between one on "Religion in Primitive Societies" and another on "Religion and Morality.")

Beginning with an advocacy of the historical method of exposition, the author tentatively defines religion, in its highest conception, as worship of the holy and as conviction of the conservation of values. Traditional theistic beliefs are shown, by citing historic cases such as Buddhism, not to be *essential* to the religious attitude and experience.

After an excellent account of the theories of the psychological origins and early forms of the belief in God, Professor Tsanoff reviews its logical grounds, formulated in the classical arguments for God's existence such as the cosmological, ontological, teleological, etc. From the objections he brings against each in turn, one gets the impression that each, severally, fails to make its point, yet the author considers them collectively as successful, by a principle of "convergent probabilities." The logic (if any) of this conclusion is not clear. The (supposed) analogy between this situation and the scientific one of partial and increasing confirmation of a hypothesis in the light of positive instances, is misleading. Arguments which fail individually can hardly be said collectively "to sustain and confirm each other."

Though the author has shown that an adequate general definition of religion must not make theistic conviction essen-

tial, he plainly supports some form of enlightened theism. "Theism may be undemonstrable, but atheism makes no sense." It would be interesting to get Dewey's and a metaphysical Buddhist's reaction to such a contention. Possibly if theism made more sense (i.e., were given a more articulate formulation) it would be demonstrably true and its antithesis, atheism, demonstrably false—neither being simply unintelligible. In the majority of current formulations, the unintelligibility of atheism is a characteristic—not necessarily a taint—shared by theism. This is admitted (unawares perhaps in some cases) by most writers on religion, including Tsanoff, in their recognition that religious theorizing is in good part an expression of a high hope, not simply a bare statement of fact. In this respect also, the inconclusiveness of a religious expression is seen to differ from that of a scientific, since the latter is not primarily an articulation and defense of high hopes.

The section on God's character and attributes attempts, after the usual good historical survey, a synthesis between the transcendent-metaphysical view and the human-personal, God being the Supremely Valuable. The author wants God to be "ultimate," yet "personal" enough to deserve and excite worship among human beings. From this position, he attacks absolutists on the one hand and positivistic humanists (Comte, etc.) on the other. The position, though incontestably the right one in the dim, problem-concealing light of religious experience, is unstable in its usual theoretical formulations, and is left in that condition in the pages of this book.

The chapters on religious conversion and prayer are among the best in the book, evincing the impressionistic sensitivity of the author to the psychological facts of religion. In the chapter on prayer, he writes, "An anthology of prayers would be one of the best introductions to the history and psychology of religion." One catches oneself wishing the author had given time to such a compilation, rounding it out with historical and philosophical commentary. Of conversion, he asserts (with evidence) that it may have a "to" or "from" direction. In this light, the problem of "right" conversion becomes acute—something commonly overlooked.

The subject matter of the chapters on immortality and evil has been elaborated in the author's earlier books, *The Problem of Immortality* (1924) and *The Nature of Evil* (1931). Since values achieve their summit and consummation in personality, then, granting the principle of the conservation of value—a belief which Tsanoff takes to be the cornerstone of religion—we get as a result the "abiding preservation of personality." The rationale of the argument is admittedly neither clear nor conclusive and we are left, as when questioning God's existence, with a "Great Perhaps." Evil is characterized, not as an intrinsic or absolute property of a class of actions or things, but as a sinking to a lower level of achievement while a higher is envisaged and therefore possible of attainment. No criterion of "higher" or "lower" is clearly formulated, which would indicate that the author has an intuitive, not analytic, understanding of the concepts.

The final chapter is an appeal to Christians to forego theological externals in favor of the "inner spirit" and "way of life" advocated by the founder of Christianity. This, the author believes, is the best way to keep abreast with, and to influence, modern thought. In this connection, at least, a survey of current religious theories might have been incorporated into the book, thus satisfying anticipations roused by the title. E. S. Ames gets a couple of paragraphs, Dewey and Whitehead get a one-sentence recognition, while the host of conspicuous contributors to current philosophy of religion —Niebuhr, Wieman, Hartshorne, Burtt, etc., to mention only some Americans—are overlooked. But the main objective of the volume is a statement of classical traditions. The author's own views are modestly set aside in the shadow of the monumental achievements in that field of the historic past. The reader who wants information about such subject matter will not need to part company with Professor Tsanoff at the *Religious Crossroads*.

VIRGIL C. ALDRICH.

Books in Brief

THEY WERE EXPENDABLE. *By W. L. White. Harcourt, Brace & Company, $2.00.*

The adjective in the title describes war matériel and men intended to be not only used but used up in the attainment of an objective, like ammunition when it is fired. War is like that. Arnold von Winkelried considered himself expendable. Motor torpedo boats and their crews are expendable. The story here told is that of the four young officers who are the survivors of the heroic squadron led by Lieutenant Commander Bulkeley in Philippine waters from the day of Pearl Harbor until MacArthur's exit from Bataan. It was these MTB's and these men that got him out. Here is a record of experience in America's "little Dunkirk" which, if not history, is the stuff out of which history is made. The author gave the book its literary form, but its substance is the narrative of the four men. The most vivid impression, aside from the fortitude and resourcefulness of the men in all branches of the service, is the sickening lack of materials, equipment and foresight, if the Philippines were to be defended at all. We were prepared, it appears, neither to let go nor to hold on. If anybody in Washington was really in favor of war as much as six weeks before Pearl Harbor, it must have been on the theory that not only the motor torpedo boats and their men but the Philippines themselves and everybody and everything in them were "expendable."

EVANGELICAL ACTION! A REPORT OF THE ORGANIZATION OF THE NATIONAL ASSOCIATION OF EVANGELICALS FOR UNITED ACTION. *Edited by the Executive Committee. United Action Press, Boston, $1.00.*

The conference here reported was held in St. Louis, April 7, 1942. The delegates in attendance, to the number of about 150, included many of the best known leaders of the theologically ultra-conservative bodies. The evident intention was to form an association to take the place of the now moribund fundamentalist organization. The doctrinal basis includes the infallibility of the Bible, the deity of Christ, the virgin birth, bodily resurrection and ascension, and his "personal return in power and glory," but the premillenarian dogma is not made a test of fellowship. Christians of more liberal views will wish these conservatives well in their enterprise, but will doubtless gently but firmly refuse to permit them to appropriate the good word "evangelical" for their own restricted uses.

Books Received

The Raft. By Robert Trumbull. Henry Holt & Co., $2.50. The only thing that keeps this from being a great piece of deep-sea fiction, in the Conrad tradition (as to substance, not as to style), is that it is not fiction at all but history. Perhaps this means that the author deserves less praise and the actors more. It is the story of the three U. S. navy men—Dixon, Aldrich and Pastula—who survived thirty-four days on a four-by-eight rubber raft, wresting a living from sea and sky with bare hands, and came

ashore on a remote island in the south Pacific. Trumbull tells the tale as Dixon told it to him. It is a heroic saga of "men against the sea."

Great Women of the Bible. By Clarence E. Macartney. Abingdon-Cokesbury, $1.50. The theme is one that has attracted many writers. Dr. Macartney brings to it, in these sermons, unusual pulpit power and a very special skill in putting biographical material to homiletical use.

The Contemporary Christ. By W. A. Smart. Abingdon-Cokesbury, $1.50. Fondren lectures for 1942 at Southern Methodist University, Dallas. The title indicates that the point of emphasis is the impact of Christ's person, mission and teaching upon the life of today. But the author, who is well grounded in New Testament scholarship and has been professor of biblical theology at Emory University for almost thirty years, takes no short cuts and makes no easy assumptions. A thousand preachers will borrow this title for a sermon subject. It will be to their advantage to make this book a part of their preparation.

Five Marys. By Isabel Warrington Heaps. Abingdon-Cokesbury, $1.50. The historical records of the "five Marys" are not very complete. The author enlarges upon the scanty data to make a conjectural reconstruction of the fragmentary picture of them as given in the Gospels and Acts. Excellent as imaginative fictional biographies. The illustrations are from a fine old series of lithographs by David Roberts.

First Prayers for Little Children. Edited by Mary Alice Jones. Rand McNally, 10 cents. An attractive and usable book with colored pictures.

A Child's Garden of Verses. By Robert Louis Stevenson. Rand McNally, 10 cents. A gaily illustrated edition of the old classic.

Servicemen's Manual. C.I.O. Committee for American and Allied War Relief, 1407 L St., Washington, D. C. Free to men in service and their families. Pertinent information, advice and patriotic exhortation, with special reference to the relation of labor to the war.

The Bible Is Human, A Study in Secular History. By Louis Wallis. Columbia University Press, $2.50. (To be reviewed.)

Get Thee Behind Me, My Life as a Preacher's Son. By Hartzell Spence. Whittlesey House, $2.75. (To be reviewed.)

Spurgeon's Sermon Illustrations. Edited by David Otis Fuller. Zondervan, $1.00.

More Power in Prayer, How to Pray Effectively. By David M. Dawson. Zondervan, $1.00.

The Spiritual Life. By Edgar Sheffield Brightman. Abingdon-Cokesbury, $2.00. (To be reviewed.)

How to Be Your Best. By James Gordon Gilkey. Macmillan, $1.75. For the most part, good sound sense and practical religion, with psychology applied rather than paraded in its technical trimmings. The topics treated are such as these: winning new faith in yourself; keeping serene within; utilizing your hidden resources; living one day at a time.

Where Are We Headed? By Edward E. McCoy and Ralph Cooper Hutchison. Revell, 75 cents. Two chapters, by a Pittsburgh business man and the president of Washington and Jefferson College.

Between God and Man. By John Hadham. Longmans, $1.25. The history of religion has been the story of man's effort to make connection with God. Through sacrifice and ethical codes, the process moved on to the incarnation, the Christian ways of thought and life, and the church. But the "Christian bridge," in dire need of maintenance and repairs that it did not get, has come desperately near to breaking down. It needs rebuilding—that is, a rethinking of its doctrines and procedure in conformity with man's knowledge and needs. This able Anglican discussion seems headed toward radical proposals, but in the end the specific suggestions do not go beyond a somewhat mild reinterpretation of traditional Christian teaching.

The War as a Factor in Human Progress. By Graham Hutton. University of Chicago Press, 25 cents. A "Public Policy Pamphlet."

Moses, Egyptian Prince, Nomad Sheikh, Lawgiver. By John W. Flight. Beacon Press, $1.75. A well written and handsomely produced account of the life and work of Moses. A *Teachers' Guide* to accompany it (60 cents) has been prepared by Edna L. Acheson and Sophia L. Fahs.

There Came One Running. By Charles Granville Hamilton. Southern Press, Jackson, Miss., 50 cents. Sixteen condensed, but not desiccated, sermons by a southern minister whose skill in writing is well known to readers of this paper, and whose effectiveness in preaching here becomes equally evident.

A Good Time at Your Picnic, Picnic Plans and Games. By Helen Stevens Fisher. M. S. Mill Co., $1.50.

The Journals of Henry Melchior Muhlenberg. In three volumes. Translated by Theodore G. Tappert and John W. Doberstein. Vol. I. Muhlenberg Press. (To be reviewed.)

A COMMUNICATION

For a More Explicit Declaration of Peace Aims

EDITOR THE CHRISTIAN CENTURY:

SIR: We would urge upon the governments of the United States and of the other United Nations a much more explicit declaration of peace aims than any published thus far.

There are several reasons why such a declaration should be made. In the first place, the American people need to be clearly informed regarding the kind of world it is intended to make after the war is won. In the First World War Wilson tried too late to inform Americans about his peace aims. It was thus found out that, after the people had been whipped into a frenzy to win a military victory, governments could not suddenly reverse the direction. The story of Wilson's attempt is told by Lincoln Steffens in a passage of his autobiography which deserves rereading. Toward the end of 1917 or at the beginning of 1918, when the Fourteen Points were being formulated, Colonel House sent for Steffens and told him how the President had come to the realization that "there had been no propaganda for peace, only for war, and that when he should go to Europe to make peace he would have no intelligent backing for peace in his own country." He proposed to send out a delegation of emissaries headed by Jane Addams but feared lest they be lynched. Steffens was asked whether, on a speaking tour already scheduled across the country, he would throw out feelers. He began "very gingerly" at Buffalo. At Detroit he was threatened by the United States district attorney. In Chicago some of his audience ran out, not so much in anger as in pain at the very thought of making peace with the Huns. By the time he reached California, the lectures were canceled. As a result the peace emissaries were never sent out and Wilson was repudiated in the congressional elections of November 5, 1918, the very day on which he was to inform Germany that peace could be made on the basis of the Fourteen Points. As Steffens concludes, "President Wilson went to Paris to make an ideal peace with no intelligent peace opinion to back him in America."

Lloyd George had a very similar experience. He had enough political sagacity to realize that Germany could not be made to pay for the war, nor even for the material damage inflicted. While winning his election on the slogan of "Hang the Kaiser and make Germany pay," he took care not to say how much Germany should pay. In 1918 he appointed a committee of experts to report on Germany's ability to pay in order to "damp down the fierce ardor of an expectant public." For the same reason at the peace conference he opposed any specification of the sum of reparations because he well realized that the victorious people would never tolerate a figure within the bounds of possibility. "Had we attempted to insert a figure which would approximate to what is now recognized by the most relentless reparationist as Germany's real capacity to pay, French and Italian and even British opinion would have been at that time so bitterly hostile that the treaty could never have been carried" *(The Truth About Reparations and War Debts, 1932).*

Thus we see that governments were themselves embarrassed because they had prepared the public mind only for victory and had

given too little consideration to the use to be made of victory when achieved.

Our own government is fully aware of the danger, and Secretary Hull in his radio address of July 23 declared that "the United Nations should from time to time . . . formulate and proclaim their common views regarding fundamental policies which will chart for mankind a wise course based on enduring spiritual values" and "in support of such policies, an informed public opinion must be developed." He called for "intensive study, hard thinking, broad vision, and leadership—not for governments alone, but for parents and teachers and clergymen. . . ." As a matter of fact, religious and educational groups have already outstripped the government in the study and promulgation of peace plans. Yet important as are all such efforts, nothing unofficial will carry so much weight with the masses of the people as an explicit word from responsible quarters.

A second reason for a declaration of aims much more specific than any hitherto published is that they may serve as a check upon the governments themselves, who prefer as a rule to be as non-committal as possible in order to go as far as interest inclines and power permits when the time comes for peace. It would be tragic for the entire world if there should be a repetition of the experience after the last war, when, in the words of Secretary Hull, "too many nations, including our own, tolerated, or participated in, attempts to advance their own interests at the expense of any system of collective security and of opportunity for all." A solution in terms of power will be neither just nor durable, because power shifts and nothing is so conducive to a shift in power as a peace based on power rather than on justice. As John Bright said about eighty-five years ago, "The balance of power is like perpetual motion, or any of those impossible things which some men are always racking their brains and spending their time and money to accomplish." If governments are genuinely concerned for future stability they do well to swear even to their own hurt and change not. The details of a settlement may well be contingent upon conditions as they actually will be when hostilities cease, and caution is warranted in view of our present ignorance, but the main lines of a settlement must be envisaged in much clearer fashion than hitherto if we are to be in a position to reconstruct along political, social and economic lines. Such are the seductions of power that governments do well to guard themselves by prior and public commitments and thus to steel themselves in advance against the temptations to which in case of victory they will certainly be subject.

A third reason for a declaration of peace aims is the effect which they may have upon the enemy. In the last war Wilson's Fourteen Points and the assurance that the new world they envisaged could be attained by negotiation instead of war alone had much to do with speeding the end of the war and with creating a democratic Germany. That the new order was not realized in the peace treaty was the fault of the victorious powers, as Mr. Hull has suggested. If the United Nations have peace aims that are genuinely liberal, naught but good can result from making them public and from showing that the United Nations are jointly committed to them; and certainly no harm can come from making it clear that the new order envisaged by the United Nations can be secured by diplomatic negotiation so long as proper safeguards are erected.

The difficulty with the Atlantic Charter and all subsequent elucidations is that they do not meet these tests. One cannot quite say that the charter is reactionary. The difficulty is its ambiguity, so that John Foster Dulles *(Fortune,* January 1942) is able to interpret it in the following terms:

"Great Britain and the United States are to continue as they were, renouncing aggrandizement, territorial or other. In the rest of the world, the prewar sovereignty system is to be restored as it was, with the territorial domains as they were. Use of the high seas is, as before, to be subject to the blockading power of the great naval nations. Trade is to remain subject to the tariff controls of the sixty sovereign nations, with the United States and Great Britain each holding to her prewar principles and practices. The aggressor nations are again to be disarmed. But general disarmament is, as before, to be indefinitely postponed so as to vest naval, air and land power exclusively in those nations presumably dedicated to perpetuation of the status quo. No new organisms are proposed."

Two points of ambiguity in the charter are particularly dangerous because they must serve to stiffen the morale of the enemy. The first is unilateral disarmament. To be sure it is only to be provisional "pending the establishment of a wider and permanent system of general security" (Article 8). But last time also the disarmament of Germany was to be the prelude to a general disarmament which never materialized. If we are to disarm our opponents spiritually, we must be much more explicit as to the stages by which unilateral disarmament is to become equilateral.

Another point of grave ambiguity is the statement in the third article that "sovereign rights and self-government are to be restored to those who have been forcibly deprived of them." Does this mean that all of the small invaded nations are to be restored to full sovereignty with separate military establishments and with complete economic self-determination to the point of erecting again a network of tariff barriers? Moreover, as Pickard points out *(Bulletin of the Commission to Study the Organization of Peace,* No. IX, 1941): "The crux of the problem of sovereignty is for the big states to yield it rather than for the small states to be deprived of it," but nowhere does the charter suggest any renunciation of sovereignty on the part of the great nations unless it be implicit in "the permanent system of general security."

Even after these points are cleared up something further is needed. We are at a grave disadvantage this time because the Germans believed themselves to have been tricked in 1918. Many in Germany have come to believe that those military leaders were right in 1918 who argued that the Fourteen Points were nothing but a baited hook for unsuspecting political leaders. On the very day that the American people repudiated Wilson's Fourteen Points, the American President officially informed Germany of the willingness of the Allied governments "to make peace with the government of Germany on the terms of peace laid down in the President's address to Congress of January 1918, and the principles of settlement enunciated in his subsequent addresses." Instead of a peace in the spirit of the Fourteen Points the Germans got Versailles. Any pronouncement which we and our allies make this time will be received with derision if not supported by some present proof of our sincerity. We shall not be taken seriously, for example, with regard to democracy if we uproot our citizens en masse because they happen to be of Japanese descent, and all of our indignation against the indignities visited upon the Jews is discounted every time we discriminate against the Negroes.

In the political sphere we need to begin now at every possible point to demonstrate the sincerity of our liberal professions. Unfortunately no very radical demonstration is open to us until the day of general reconstruction, but a few things might be done even now which would at least be tokens of the genuineness of our program. We might redeem our promise to relinquish extraterritoriality in China. We might remove the stigma of the Oriental Exclusion Act from our Chinese and Indian allies. We might guard the promised independence of the Philippines against economic disadvantages to the islands. We might place the Panama Canal under inter-American control as a prelude to the internationalizing of all important waterways. If such things as these were done now, other nations including our enemies would be better disposed to take us seriously.

At any rate the first step toward a just and durable peace is to tell precisely what we and our allies mean by it. How our declaration will be received we cannot tell until after it has been made. Any next step in the direction of peace is contingent upon this one. Certainly no feasible step should be neglected for the termination of a conflict whose continuance renders ever more difficult the task of reconstruction. Can we suppose that years of death grapple will bring to the fore more reliable rulers in the enemy countries? Will prolonged privation generate a reasonable and democratic spirit? If the present conflict continues until Europe and Asia are as impoverished as Greece is today we shall find ourselves in the end dealing not only with dictators but also with the four horsemen of the Apocalypse.

We shall do well, therefore, never to leave a way to peace unexplored. And the first step is at once to set before the desperate

millions of the earth a much more specific plan for our new order to be inaugurated immediately at every possible point.

Yale University, New Haven, Conn.

ROLAND H. BAINTON,
FRANKLIN L. BAUMER,
ROBERT L. CALHOUN,
VICTOR GOEDICKE,
KENNETH S. LATOURETTE,
SIDNEY LOVETT,
HALFORD E. LUCCOCK,
RAYMOND P. MORRIS,
HARRY R. RUDIN,
JOHN C. SCHROEDER,
RALPH L. WOODWARD,
CLARENCE P. SHEDD.

CORRESPONDENCE

'Tribune' Aftermath

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial of mild rebuke to the administration for announcing its inquiry into the *Chicago Tribune's* story on the battle of Midway is a far cry from the courageous crusading you carried on in former years against that journal's irresponsible misuse of its "freedom of the press." Apparently your kindness was appreciated, for you had the doubtful distinction of having the *Tribune* reprint that editorial in its issue of August 18.

Other Chicago journals, secular in character, pointed out (1) that the *Tribune* admitted, nay claimed, the information it had attributed to "naval intelligence" was in fact secured from one of its own reporters; (2) that although the story was printed under a Washington dateline, it was in fact written in its Chicago office; and (3) that the information that our navy had advance information of the character of the Japanese force would obviously make the Japanese change codes or block such other avenues of information as our forces must have used to get their strategic data. How these admitted falsifications and this tip-off on our navy's advance knowledge could have aided "the successful conduct of the war," is something for your editorial writer—who omitted all reference to these facts—to explain.

Surely the fact that the *Tribune* happened to agree with your position on international policy before Pearl Harbor should not cause you to withhold your criticism from that newspaper for its continuing flow of misrepresentations of which this last is only a single—but tragic—example.

James Mullenbach Institute, Chicago.

FRANK W. McCULLOCH, Director.

[Our interest in this case had nothing to do with the policy of the *Tribune*, but with what we regarded as the threat to civil liberties implicit in the government's extraordinary action in branding the paper before taking the case to the federal grand jury. The complete collapse of the government's case when examined by the grand jury would seem to furnish evidence of the soundness of the position taken by The Christian Century.—THE EDITORS.]

Was God on Israel's Side?

EDITOR THE CHRISTIAN CENTURY:

SIR: The contention that God is on our side in this war, and that therefore the church should go all out for victory for the United Nations, roots back in two assumptions: (1) that the United Nations are on a higher moral level than their enemies; and (2) that, therefore, this assures them of God's approval of their cause and victory from his hand. But even if the former be true—which is a matter of fallible human judgment—the latter does not follow. This is not a question of human judgment, but of history. The superior moral quality of Israel over Assyria and Babylon did not save the nation from defeat and exile. Looking back, it is clear that there were spiritual values for Israel and for the world that came out of the Exile which, so far as we can see, could have come in no other way. God was not on Israel's side, nor on Assyria's, but on His.

May I thank you again for the outstanding work of Christian education The Christian Century is doing. I do not always agree with it (or it does not always agree with me), but it is a constant source of stimulation and help to clearer thinking.

Methodist Church, Adams, N. Y.

CLYDE V. SPARLING.

They Did Something About It

EDITOR THE CHRISTIAN CENTURY:

SIR: The Chicago Committee on Racial Equality (C.O.R.E.) is glad to report that we have succeeded in eliminating the source of racial discrimination described by Helen Cody Baker in her article "Bataan or Business?" in the August 19 issue of The Christian Century. Our committee, composed largely of students, concluded some time ago that there is one method with which to meet such conflict situations—the method of non-violent direct action with an interracial group. For that reason, within twenty-four hours after Mrs. Cody's article appeared we sent four members to the restaurant in question. There they were met with the traditional "slow-down" and discourteous service.

Two days later white girls from the group were served five minutes before a mixed couple was refused, on the pretext that meals were not again served until later that day. Disciplined to the committee point of view, the couple left without any expressions of anger. Had the situation ended there, the manager would have received a letter explaining the point of view of the group and requesting a chance to discuss the problem with him. As it was the couple returned the following day to be met with fine service. Continuing a spirit of cooperation, many white members of the C.O.R.E. made it a point to dine there. From time to time the group, regardless of race, will have meals in this restaurant.

Convinced that some situations require more direct persuasion, the Committee on Racial Equality believes in picketing or court action, if attempts at reconciliation fail.

Committee on Racial Equality, Chicago.

BERNICE FISHER, Chairman.

Can Christians Hate?

EDITOR THE CHRISTIAN CENTURY:

SIR: There is cause for concern when a Christian scholar, for the purpose of preserving Christian principles, calls for the acceptance of unchristian attitudes. That such has occurred is clear to those who read carefully the article by James McBride Dabbs recently published in your helpful journal under the title, "When and How to Hate." While we are profoundly grateful for many fine insights in the article, we feel that they blind the reader to the danger which lurks in the author's assumption that "we should . . . think it right, as being inevitable, to accept the attitude that accompanies the use of violence." As he pointed out so convincingly, *hate* is the attitude that accompanies the use of violence; therefore he thinks hate is right.

Surely the New Testament teaches that hatred of persons is an attitude closed to Christians. If Christians are forbidden to preach hatred, are they then called upon to justify hatred when it arises out of the exigencies of war? Indeed, is a Christian ever justified in classifying as "inevitable" an attitude which is, *per se*, unchristian?

It appears that the logic behind the author's justification of the use of violence is that such is now necessary to preserve the Christian way of life. He would have our attitudes toward other races determined by whatever glandular secretion results from this use of violence, even though that attitude is a denial of the very way of life we seek to preserve. Would not the proper course be to keep in mind the primary objective of the Christian faith, and then make sure that one's attitudes are in harmony with that?

First Methodist Church, Charlotte, N. C.

HOWARD C. WILKINSON.

NEWS *of the* CHRISTIAN WORLD

Says Hatred May Defeat War Aims

Van Kirk Urges Churches to Provide Spiritual Basis for Peace—Presbyterian Report Shows Gains

(Correspondence from Philadelphia)

PHILADELPHIA, Sept. 1.—Addressing the crowded Moorlyn at the Methodist service on the boardwalk at Ocean City, N. J., Walter W. Van Kirk of the Federal Council, recently returned from England, warned that hatred against the German people might prove to be the biggest obstacle to a just peace. He urged British and American churches to find a spiritual background for peace. In place of hatred he called for reconciliation. At the close of the war he looks for a conference of Christians from all nations to influence the making of a Christian peace. "There is more interest in genuine religion in England than ever before," he affirmed. "As long as St. Paul's Cathedral stands, the British feel they will endure." The other boardwalk speakers last Sunday evening were Ross H. Stover of Philadelphia at the Lutheran service at the Strand and Frederick B. Harris of Foundry Methodist Church, Washington, D. C., at the village service of the Tabernacle Association. The Tabernacle Association of Ocean City has issued a statement reminding the large summer population that much of the resort's success and popularity can be traced to the maintenance of the "dry" and closed Sunday provision written by the founding fathers, Methodist ministers, into the original deeds.

* * *

Presbyterian Increase Largest in 1941-42

The largest increase of members in full communicant standing in the 236 years of organized Presbyterian life in this country was reported by William Barrow Pugh, stated clerk of the General Assembly of the Presbyterian Church (U.S.A.), for the year 1941-42. The net increase was 27,245, bringing the total membership to 2,040,492. Contributions by the 8,674 churches totaled $44,758,104, making the per capita contribution $22.50, an increase of $1.01 over last year. Expenditures for last year include: for local churches, $37,074,593; for benevolences, $5,384,084; for war emergency causes, $785,000.

* * *

Rufus Jones Will Again Be Honored

Rufus M. Jones of Haverford College, one of the founders and only chairman of the American Friends Service Committee, will receive, along with Secretary of War Henry L. Stimson and Booth Tarkington, the author, the 1942 Theodore Roosevelt distinguished service medal. Awarded for distinguished service in fields associated with the career of Theodore Roosevelt, the medal will be presented on Oct. 27 at the Roosevelt House, 28 E. 20th St., New York. In 1939, along with Clarence E. Pickett, executive secretary of the Service Committee, Dr. Jones was the recipient of the Philadelphia award.

* * *

Hold Conference at Cape May

A Bible and missionary conference for pastors and other religious leaders was held at Cape May, N. J., this summer for the first time. It was sponsored by the Cape Island Baptist Church, the New Jersey Baptist convention and the national agencies of the Northern Baptist Convention. It is hoped to make the Cape May conference an annual event.

* * *

Leiper Warns Against Idolatry of State

Collegeville summer assembly at Ursinus College heard E. G. Homrighausen of Princeton, O. S. Frantz of Lancaster and Henry S. Leiper, American secretary of the World Council of Churches. Said Dr. Leiper: "The third chapter of Daniel has become alive in our world. The rising religions of nationalism represent the transformation of indifferentism and secularism into charismic idolatry." He warned against many ominous signs in America that the religion of nationalism is increasingly challenging Christianity.

* * *

And So Forth

Clarence Pickett, who is visiting Mexico, has been given a three months' leave of absence. C. Reed Carey, Philadelphia manufacturer, is serving as acting executive secretary of the A.F.S.C.

Ocean Grove, N. J., has raised $35,000 toward the Diamond Jubilee Fund of $75,000 to be raised by 1944 for the 75th anniversary of that Methodist resort. The camp meeting preachers, Aug. 28-Sept. 7, are E. Stanley Jones and J. W. Hamilton of St. Petersburg, Fla.

President A. W. Beaven of Colgate-Rochester Seminary is the conference pastor for the 14th annual employed officers' conference of Pennsylvania Y.M.C.A.'s at Wilson College, Chambersburg.

Edward B. Shaw has been called to the Northminster Presbyterian Church, West Philadelphia, succeeding the late Joseph B. C. Mackie. Harvey Bennett has assumed his pastorate at the First Presbyterian Church, Atlantic City.

The London yearly meeting of British Friends at York sent greetings to conscientious objectors, "especially all those in prison," both Quakers and non-Quakers, saying: "The way of violence may appear at first sight to be justified, but in the end it will certainly fail. Suffering and patience alone can truly overcome evil." This was reported by the American Friends Service Committee of this city.

Daniel A. Poling of the Baptist Temple is off to a special mission on the west coast. "The church is at war because her sons are there," he stated. "The church must not bless war, but God pity the church if her ministers have not a blessing for her sons and the government, fighting, suffering, dying that freedom shall not perish from the earth."

CHARLES DANIEL BRODHEAD.

Restrict Liquor Permits in Ohio

Agitation Against Taverns Brings Ban on Expansion—Egyptian Missionaries Said to be in Grave Danger

(Correspondence from Northern Ohio)

CLEVELAND, Sept. 3.—Signs that Ohio is waking up to the seriousness of its liquor problem are seen in the "freezing" of all liquor and beer licenses for the duration of the war by the Ohio liquor control board. Since there are approximately 17,000 retail permits in the state, the consuming public is not likely to suffer great hardship. The "freezing" order becomes effective Sept. 5. Cuyahoga county has about 4,000 permits in all, 1,500 of which are for liquor sale over the bar.

* * *

Liquor Linked With Vice

A considerable factor in the awakening has been the rumpus stirred up by Lieut. Col. Ora M. Baldinger, commandant of Lockbourne air base for training advance glider pilots near Columbus. The colonel sent authorities a list of 69 taverns with a demand that they be closed. This was after several men had contracted syphilis. A half-dozen Cleveland cafés were declared "out of bounds" by officers of the Fifth Army Corps a couple of months ago. Sales after hours and to minors, tie-ups with prostitution and questionable entertainment have been reported in many of the cheaper night clubs of both cities. The state board has been content with more suspensions than revocations of licenses. Neither state nor local authorities have been too vigilant in policing these places.

* * *

Hungarian Church Pledges War Support

Resolutions affirming complete loyalty to America and support of the country's war effort were approved as nearly 1,000 delegates concluded the National Hungarian Baptist Convention here two weeks ago. The convention registered disapproval of the liquor traffic and adherence to Bible doctrine. Sessions, most of which were devoted to discussion of reports of the convention's program and institutional activities, were held in Calvary Evangelical and Shaker Square Baptist churches. Michael Biro, pastor at Wallington, Conn., was elected president.

* * *

Sees Danger for Christians In Egypt

Nicolas Zazanis, missionary recently returned from Egypt, has predicted a fearful slaughter of European Christians by Mohammedans should the Axis break through to the Middle East. The returned missionary spoke before the 13th annual international convention of the Christian Crusaders of the Church of God in First Methodist Church Sunday evening. He said Mohammedan hostility to Christian

missions had greatly increased and laws had been enacted which, if enforced, would virtually close all schools and missions.

This youth convention drew some 1,500 delegates from all parts of the nation. A Galilean service was conducted on the Edgewater Park shore of Lake Erie. Principal addresses were by Esther M. Boyer of Washington, President J. A. Morrison of Anderson (Ind.) College and Seminary, Ross H. Minkler of Indianapolis, and John H. Kane of Cleveland. Adam W. Miller of Anderson is president of the Crusaders.

* * *

Y.M.C.A. Dedicates New Branch

The first new Y.M.C.A. building in Cleveland in 30 years was dedicated Aug. 23 for service primarily to Negroes. The $136,000 structure is at Cedar avenue and East 77th street and will be known as the Cedar Avenue Branch. In his dedicatory address Channing H. Tobias of New York called upon the races to improve relationships by working together for better cultural and civic conditions. Some 200 "old-timers" celebrated 40 years of camping by the Cleveland association the day before at Centerville Mills camp. M. D. Crackel, one of the pioneers in boys' and young men's work, led in the observance.

* * *

Municipal Court Gets First Negro Judge

Perry B. Jackson, prominent young Negro attorney, has just been appointed to the municipal bench by Gov. John W. Bricker. He is the first of his race to be so honored by either appointment or election. The new jurist is an active layman of the A.M.E. Church and a director of the Cleveland church federation. The appointment was announced as the National Medical Association, composed of Negro physicians, was treating the city to a high grade program in its 48th annual convention. The 2,000 delegates hit segregation of blood by racial groups by the American Red Cross, heard birth limitation for Negro mothers advocated and affirmed their loyalty to the United States.

* * *

And So Forth

The Cleveland community fund will return to a war chest basis this fall, seeking $5,000,000 for local social service and world-wide relief purposes.

The Women's Guild of the Evangelical and Reformed Church has established headquarters at 2969 West 25th street, combining offices formerly in Philadelphia and St. Louis.

Earl H. Thayer has resigned his pastorate at First Congregational Church because of ill health.

Theodore E. Frank, formerly of First Congregational Church, Windsor, Conn., has begun his ministry at Trinity Congregational Church, Cleveland Heights.

John C. Davis, curate at St. Philip's Church, New York, has been called as rector of St. Andrew's parish, Cleveland's only Negro Episcopal church.

LeRoy Deininger has gone to the pulpit of North Hill Evangelical Church, Akron. His successor at Heights Evangelical Church is Robert Lautenschlager.

Trinity Lutheran Church, Lakewood, has called J. Louis Wolf of Redeemer Lutheran Church, Toledo.

O. M. Walton.

Deny Dieppe Was Sequel to Visit

Churchill's Return from Moscow Not a Factor—Fourth Year of War Started with Prayer

(Correspondence from England)

London, Aug. 25.—The Germans claim that the Dieppe raid was a sequel to Mr. Churchill's visit to Moscow. Of course it could not have been, for such delicately planned operations are not prepared in a day. But this raid had a kind of symbolic value in the minds of our people. It did seem to show a beginning, if only the small beginning, of a new stage in the war. The initiative is no longer solely with the Axis. At the present moment the return of Mr. Churchill has given our people the opportunity of showing how much it values his leadership, his vigor of mind and his indomitable spirit. The *Times* diplomatic correspondent said that the enemy tried hard to find out about his movements.

* * *

Farming Revived In Britain

We have been reminded by A. G. Street, who is a well known author and a farmer as well, of our debt to the land. In an address as finely expressed as it was profound in its wisdom, he rejoiced that farming folk fight with the weapons of life. Though Britain has the most highly mechanized agriculture in the world, her farming folk use machinery as a tool, but they believe wisely in the magic of the land. They have learned that faith is superior to all machinery. Their job compels them every day to have faith. They do not watch the wheels go round. They serve the land. During the last three years our farming has been advancing, until now it is fighting half the battle of the Atlantic. The speaker told how he himself on his own farm had driven the desert back to the very edge of the woods. He and all farmers are doing the work which they have longed for years to do. These small holders have amazed their critics, and that by decentralization.

* * *

Fourth War Year to be Opened with Prayer

We are closing the third year of war. Every day recalls those days before the hounds of war were unleashed. Now we have much to remember, but not much time to give to retrospect. It has been arranged by the desire of the king that Sept. 3 shall be kept as a day of "prayer and dedication." Special services will be held in churches of all denominations. The religious service will be broadcast. In the evening there will be a broadcast service jointly conducted by the Archbishop of Canterbury, the moderator of the General Assembly of the Church of Scotland and the moderator of the Free Church Federal Council.

* * *

Sir Max Beerbohm Honored

Yesterday a company of friends entertained at tea Sir Max Beerbohm upon his 77th birthday. That celebration has called forth many tributes to this writer and artist who both in his art and in his life stands by himself. He has confessed himself that he was born "not a host but a guest." It is declared by all his friends that he has been an incomparable guest. Said his friend, Mr. Logan Pearsall-Smith: "I have never known a more wisely idle person. It was this idleness that enabled him, almost alone among his contemporaries, to mellow and mature his gift." It is a strange experience for him, who had long become in his Italian home an almost mythical figure, that he has become known by his voice to an immense number of listeners. Even on the radio it is clear that he is completely free from any desire to win fame. For the world's blame or praise, as it is said, "he did not care a hang." But perhaps for that reason he has won the very thing which many seek in vain.

* * *

'Dick' Sheppard Recalled

Another point of view is provided in the life of Canon "Dick" Sheppard, just published. "Max" was ill himself when he went to see Dick who was visiting Portolino near Rapallo where he lived. These are his own words: "Hardly had I beheld my host and exchanged greetings with him when I felt perfectly fresh and in the best of health. The dean looked worn and pale but he radiated a youthfulness that was less that of an undergraduate than of a schoolboy. Nevertheless he made me feel younger than my years. And better than my character. Generous, unselfish, altruistic (I might even have felt a little clerical, if he had seemed less signally lay); in fact, I was under the spell of an enchanter." Then he thinks of a lighthouse which he watched at night and when he woke he was aware of a faint silvery recurrence of light upon the walls of the room; a friendly intrusion—"Ah, there you are!" "Dick wore himself out with his years of far-reaching radiance in this world. Dick is gone but the lighthouse remains, and reminds me of him."

* * *

Raise Large Fund For China

War, which sets nation against nation, does provide also occasions for nations to show friendliness to each other. At the present moment on our walls we can see an appeal for China, "the first to resist aggression," with a fine drawing of a Chinese soldier by Low. There is a public fund for the relief of suffering in China. The United Aid to China Fund, which has Lady Cripps for its head, has received to date £90,562.

* * *

Appreciation for Gifts from U.S.A.

It will never be forgotten in this country how from America in the hour of our deepest need there came many gifts. A list, for example, has been published of the gifts shipped through the British War Relief Society of the U.S.A. "From January to June of this year 177 shipments were notified from America, of which only a negligible proportion failed to arrive in this country. These shipments comprised 23,000 pieces (a piece representing a case, carton, package, ambulance or canteen)—approximately 2,000 tons of gifts."

Edward Shillito.

O'Daniel Wins Texas Election

Lone Star Senate Nomination Won by Former Governor—Marriage Rate Passes Number of Divorces

(Correspondence from Texas)

WACO, Sept. 1.—Democratic nomination, tantamount to election in Texas, assures W. Lee O'Daniel of a new six-year lease on his seat in the U. S. Senate. Accused of isolationism, hillbillyism and capitalism, he defeated his opponent, Judge James V. Allred, in the run-off primary. The rural voters believed him to be "a good man." Big business applauded his condemnation of "labor racketeering." Multitudes of the middle class supported him. Despite their earnest backing of the government's war effort, they believed he was no yes man to the President. O'Daniel mastered his opposition by superior speaking ability, evidence of maturing strength in manner and the credit he gained by his Texas law against violence in strikes. Allred's own efforts in behalf of old age pensions and the defection of the Townsend clubs from the O'Daniel standard undoubtedly cut the final majority.

* * *

Say Release Secured Through Prayer

Landing of the Gripsholm with missionaries from the Orient has held the interest of Texans of all faiths. Much space in the newspapers has been given to Mrs. Annie Jenkins Sallee, sister of Mrs. George W. Truett. For 35 years she has been in charge of the Baptist mission at Kaifeng, China. After the outbreak of war with Japan, she had been held prisoner there. Her associates, Miss Josephine Ward and Charles L. Culpepper, both of Texas, have also participated in the interviews. They attribute their deliverance to the power of prayer.

* * *

Pastors Shift Charges

Pastoral changes: E. M. Martin from Sulphur Springs Christian to First Christian, Marshall; T. B. Hay from First Presbyterian, Waco, to First Presbyterian, Memphis, Tenn.; Robert Raibles from First Unitarian, Greenfield, Mass., to First Unitarian, Dallas; D. A. Weaver from New York University to deanship of Baylor University. Numerous pastors are resigning to accept posts as chaplains.

* * *

New Marriage Rate Exceeds Divorces

Marriages in Texas counties have increased so rapidly as to exceed the number of divorces, though lawyers report divorce litigation as their chief business. In Dallas county the number of marriage licenses per month averages 500; divorce suits, 350. Several pastors have joined with this correspondent in conducting an every-year married couples' reunion, in which all those whom the pastor has united in marriage through the years are shown honors. The two latest on the list are the pastors of Oaklawn Methodist and Cliff Temple Baptist, Dallas.

JOSEPH MARTIN DAWSON.

Autumn Number—NOW READY

RELIGION IN LIFE

A CHRISTIAN QUARTERLY

Clear Thinking in a Time of Crisis!

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WHAT PRICE FREEDOM —a review of the Quarter's Fiction	Earl Marlatt

BOOK REVIEWS

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Debate Law to Free Physicians

Discusses Proposal to Give Doctors Right to Protect Motherhood—Poles Refuse to Join Demonstration

(Correspondence from New England)

WILLIAMSTOWN, MASS., Sept. 1.—One of the arguments against the Medical Rights Act, placed by initiative petition on the ballot in November, is that it brings before the voters a "factional dispute" when "our very existence is in the balance." Its advocates reply: "Is there not faith, courage and future strength to be gained from effort to win at home victory for freedom and public health?" The bill would permit physicians to prescribe contraceptive care to married persons for the protection of life and health. It is pointed out that Massachusetts is now the only state which forbids this. The Mother's Health Council reprints a letter to the *Springfield Republican* from George F. Mackay, M.D., of Dalton, who recalls that when, in Scotland, most of the clergy, Protestant and Catholic, opposed the use of chloroform to lessen birth pangs, the Rev. Thomas Chalmers by powerful sermons won the battle against that type of suffering. Dr. Mackay appeals again for the "help of the clergy. . . . If Cardinal O'Connell, who is above all a thoughtful and kindly man, would preach a sermon or two, opposition to this kindly measure would fade." But this asks the cardinal to reverse his position.

* * *

Colleges Turn to All-year Plan

It seemed strange to see in August the campus of Williams College as busy with students as in midwinter. It is typical of colleges which have changed to an all-year program to enable students to complete four years in three. Both students and faculty cheerfully accept the added strain. Some of the latter, including President Baxter, are already in government service and others are awaiting call. What is the effect on scholarship? The percentage receiving "low marks" is the largest since 1936; and the 69 in the freshman class, the highest on record.

* * *

Dedicate Flags At Church

At a union meeting in the Congregational Church of Adams, national and state flags contributed by parishioners were dedicated in unison on Aug. 23, with the words: "Accepting these beloved symbols of the faith in God and man upon which both this commonwealth and this nation were founded, we pledge again our loyalty to these ideals and our readiness to do our part in establishing them as the laws of Christ's Kingdom of peace and good will among all men forever." The acting pastor, James E. Gregg, interpreted the dedication and followed it with an appropriate prayer.

* * *

Poles Refuse to Share In Demonstration

Polish citizens of Adams are credited with suggesting the proclamation by Governor Saltonstall of "Polish Day" on the third anniversary of the invasion of Poland. But S. Orlemanski, priest of the Church of Our Lady of the Rosary, Springfield, wrote in protest to the governor: "May I inform you that this parish and all our other societies here are against this rally. Should you participate, I will run an American rally, citing an article in a recent number of *Life* magazine, and holding you responsible for the smearing which we Americans of Polish descent are receiving. No Polish government in London or Warsaw is going to dictate to us in Springfield what we should do. There is no place for other than a rally to help our army and navy to win."

* * *

And So Forth

Typical of those who take their theological before their college course is Charles R. Monteith, an alumnus of Bangor, who for four years has served, as licentiate, White Oaks Church, in a distinct community of Williamstown. He has built up the church, become the head of the Boy Scouts in the township, graduated from Williams College and will be ordained by the Associational Council soon.

On Aug. 30 George Gallos, a student in the Greek Theological School, Pomfret, Conn., recently mentioned in this correspondence, was married in the Greek Orthodox Church of Somerville to Anne Gerotheou, daughter of its pastor. The ceremony, with all the symbolism of ancient ritual, conducted by four priests and two deacons and students from the seminary in the choir, took a full hour. The bride is a graduate of Boston University college of music, and director of music in her father's church. Mr. Gallos has one more year at Pomfret, and then—significant of growing Christian fellowship—will take a year at Andover-Newton, Baptist-Congregational seminary.

E. TALLMADGE ROOT.

Japanese Capture 24 Army Chaplains

Twenty-four army chaplains were either captured by the Japanese on Bataan or at Corregidor or lost their lives there, according to a report issued on Aug. 29 by Chief of Chaplains W. R. Arnold. Their names are: Alfred C. Oliver, Jr., Elias Calimbas, Perry O. Wilcox, John K. Borneman, Albert William Braun, William Dawson, John E. Duffy, Herman C. Baumann, Ralph W. D. Brown, Richard E. Carberry, Arthur V. Cleveland, Morris E. Day, Samuel Everett Donald, John Joseph Dugan, Frederick B. Howden, John J. McDonnell, Thomas J. Scecina, Henry Stober, Robert P. Taylor, John A. Wilson, Mathias E. Zerfas, Leslie F. Zimmerman, James W. O'Brien and Albert D. Talbot.

Dr. Jenney Moves To Chicago

Ray Freeman Jenney, for 14 years minister of the Park Central Presbyterian Church of Syracuse, N. Y., and staff correspondent of The Christian Century in central New York state, has accepted an invitation to become minister to the Bryn Mawr Community Church, Chicago. Both the Syracuse daily papers, the *Herald-Journal* and the *Post-Standard*, carried editorials of appreciation of Dr. Jenney's service to his city.

Scholars Seek an End to Confusion

Find Differences in Vocabulary Main Hindrance to Understanding—For New Discussion Technique

(Special Correspondence)

NEW YORK, Sept. 1.—The third annual Conference on Science, Philosophy and Religion closed its sessions at Columbia University yesterday after adopting a statement which had been drafted at the first day's meeting and them revised daily during the five days of the conference. The statement emphasized the "intellectual confusion" which prevails among scholars, and called for new efforts to come to an understanding as to the nature of reality and the values of human life. The most important sections of this statement, which was adopted by more than 100 scholars attending the conference, follow:

"The Conference on Science, Philosophy and Religion is an affirmation of faith by American scholars and men of letters in the durability and future of our civilization. The rise of totalitarianism and its challenge to the civilized world are inherent neither in the world process nor in human nature. The tragedy of our time might have been avoided, and its worst consequences can still be escaped, through bringing into focus the spiritual and intellectual resources available to us. Current political and economic dislocations, culminating in the military threat of world conquest, are in large part the ultimate effects of world-wide intellectual confusion and spiritual and moral deterioration. This deterioration of standards of thought and action affected society in its most sensitive aspects, namely, the fields of art, letters, philosophy and thought long before the advent of the war.

Irresponsible Power

"The rapid progress of science, and the invention of new techniques in other fields, have tended to conceal from the uninitiate the emergency confronting our civilization. But it has been clear for more than a generation, that the advances in human knowledge in special fields were not being correlated with one another, or with the great inherited body of accepted truth, or with the emerging value judgments necessary to preserve and further civilization. There has been a vast increase in the instruments of power at our disposal, without a corresponding clarification of the goals which those instruments might help us attain.

"The result of this development has been the rise to power of willful men, with no understanding of the moral and spiritual values basic to human life, but with control of the means to subjugate large nations and to threaten world dominion. The economic and political catastrophes of our time, themselves results of confusion of ideas regarding the aims toward which society should move, have played into the hands of these men. The uncertainty of purpose which weakened resistance to totalitarianism in the first place continues even now, and is helping not only to prolong the war but to endanger the ultimate issue.

"Realization that the malady menacing our civilization is both intellectual and spiritual is the first step toward therapy. Decisive victory of the United Nations over the Axis powers is indispensable to spiritual recovery. No world can be rebuilt, and no civilization can endure, in which large sections formally and unashamedly reject the principles of truth, justice, mercy and human dignity as guides to conduct and as ideal goals. The endeavor to fasten paganism on the world and the effort to extirpate those who adhere to religious principles must fail if civilization is to endure. But this victory cannot be attained and its attainment will not suffice without a determined effort to overcome the conditions which make our civilization unstable. Complete victory over the Axis and the reestablishment of a durable world society both require a concentration of forces far beyond that which has yet been achieved.

Civilization's Malady

"If the malady which has produced the present disaster has its roots in every aspect of our intellectual and spiritual experience, the remedy for that malady likewise requires the coordination of vast fields of human experience, beyond military, political and economic interests. The Axis is waging its war, in part, through the spread of false doctrines; its opponents must counter by defending themselves with resort to the truth. It is essential that the nature of the democratic process, of the ethical, artistic, literary and spiritual values which we are defending, be made as clear as possible to ourselves and to all those we can reach. The differences of vocabulary which have assumed for the insufficiently trained the proportions of inconsistencies and contradictions between disciplines must be removed. They are as dangerous to our survival as similar inadequacies in our political and military structure might be. The fact that the confusions in the intellectual world are much more subtle and difficult to grasp and that in the nature of things they are harder to overcome, makes our problem only the more urgent. The price which civilized man pays for freedom is the need for intense effort to organize his life. And similarly the price required for seeking the truth, rather than being satisfied with half-truths or falsehoods, is the need for greater concentration and more untiring devotion to our task.

Our Spiritual Resources

"To bring our tremendous spiritual and intellectual resources, with their enormous accumulation of data, and their widely different methodologies of study, into any recognized relationship with one another, and to focus their wealth of ideas and inspiration both on the immediate goals to be achieved in our time and the ultimate goals toward which we must strive, are tasks appalling in their immensity. They are made particularly difficult by the probability that what must emerge out of any study of the situation will not be a monolithic civilization but, as Professor Maritain and philosophers of many other schools have indicated, a pluralistic one. The very concept of a pluralistic civilization, in which various fields of creative thought are integrally related and yet autonomous, is one which is hard to grasp and to transmit. The recognition of this concept, and the realization that it is probably the cornerstone on which human civilization must be erected in our day, is a prerequisite for adequate dealing with the problem before us.

"Besides accustoming our minds to the concept of a pluralistic universe of thought, we must develop a technique of mutual instruction, particularly adapted to the vastness, the complexity and the subtlety of the issues involved. To discover the means by which the philosopher will be able to utilize with precision those aspects of science needed for his speculation, and yet retain leisure to pursue his own special type of thought, is a difficult task.

Resistance to Religion

"A world which has gained a unique sense of power through its inventive ability and its scientific knowledge, which has been trained to think in concrete terms of means and their immediate ends, and which enjoys the thrill of a continually changing panorama of attainable knowledge, is peculiarly resistant to the teachings of religion, with its emphasis on distant goals, ultimate objectives and absolute truths.

"The intricacies of each discipline must be overcome, so that men, the major part of whose lives are devoted to other fields of study, may yet have the means of distinguishing truth from error, and knowledge from surmise in all fields of study, no matter how different may be their methodology. Some way must be found, for example, by which truths, identical in character, but differently expressed, by the theologian and the psychiatrist may be recognized as essentially interchangeable. There is need, finally, for men to attain that increased measure of knowledge which, according to Francis Bacon, brings men back to God.

"In view of what has been said the discovery of this technique must rank with the recognition of the concept of a pluralistic universe of thought, as a primary need of our civilization. Such a technique is far more than an aspiration of scholarship. It is a vital necessity of survival. This conference, organized in the hope that it might, as one of the aspects of its work, discover such a technique, has itself served as such a technique, to an extent definitely appreciable, though woefully inadequate.

"The proposal made at various conference meetings for the creation of a new technique of discussion, which will differ radically from the oral or written debates characteristic of much modern interchange of opinion, and approach a scholastic interchange of thought looking to mutual enlightenment rather than frustration, ought to be further studied and its implementation attempted. An effort should be made to induce masters of the technique of discussion to study the problem, and to perfect this technique, adapting it to the needs of our intellectual life, so much more complicated than that of preceding generations.

Meetings of Scholars Urged

"Much is learned by scholars and men of letters in formal discussion; infinitely more in informal conversation. This is true of the most subtle and the methodological aspects of their work, the results of which must be expressed in concrete and intelligible form. There is need therefore to arrange, as soon as world conditions permit, for groups of scholars to meet with one

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another over considerable periods, perhaps spending their vacations together, so that they may learn to think together. . . .

"It is therefore suggested that an effort be made to discover men and women of ability and vision in different parts of the country; assign to them for study and research some of the issues with which the conference is dealing at this meeting, as well as similar issues; and arrange for their guidance and tutelage by the conference as a whole, and more directly by a representative committee drawn from the different fields of learning and affairs represented in this conference. If these students are well chosen, if the guides are determined and willing to help, if the means can be found to enable both students and guides to give the necessary time to the problems discussed, the results all should be useful.

"Above all, some student or students might be assigned the task of dealing with the very problem of improving the technique of intercourse among the fields of learning and human experience. . . .

"The faith of American scholars in the future and durability of our civilization and their determination that it shall survive, are mutually interdependent. The faith creates the determination; the determination will justify the faith."

The directors of the conference, a continuing body, include W. F. Albright of Johns Hopkins, Van Wyck Brooks, Lyman Bryson of Columbia, Henry S. Dennison, Louis Finkelstein of the Jewish Theological Seminary, L. K. Frank, Theodore M. Greene of Princeton, C. P. Haskins of Union, R. J. Havighurst of Chicago, C. W. Hendel of Yale, F. Ernest Johnson of Columbia, H. D. Lasswell, David E. Lilienthal of the TVA, Alain Locke of Howard, R. M. MacIver of Columbia, John U. Nef of Chicago, H. A. Overstreet of C.C.N.Y., A. C. Pegis of Fordham, Gerald B. Phelan of the Pontifical Institute of Medieval Studies, Harlow Shapley of Harvard, G. F. Thomas of Princeton, H. C. Urey of Columbia, G. G. Walsh of Fordham and Luther A. Weigle of Yale.

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British Quakers Appeal for Agreement on India

At its annual meeting in York, the British Society of Friends issued a statement appealing to the British government and the India Congress party to make "a further effort at understanding," and declaring their belief that "with the help of God there is no limit to possibility of agreement."

Religious Education Week Set

The 12th annual observance of Religious Education Week, sponsored by 40 Protestant denominations in cooperation with the International Council of Religious Education, will take place Sept. 27-Oct. 4.

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Freedom for India Sure, Says Jones

Missionary Declares British Consent Not Necessary—Report Indicates Protestant Overchurching

(Correspondence from Chicago)

CHICAGO, Sept. 7.—E. Stanley Jones told an audience which quite overflowed the Chicago Temple here last week that he had written President Roosevelt that India will get freedom with or without British consent. It will be much better if England grants it without the futile effort to hold down 380,000,000 people in revolt. Given freedom, Jones declared, he believed that India would stay with the British empire. We must decide, he insisted, whether we are sending our boys to fight for decaying imperialism or for world freedom. Of the rock on which the Cripps mission broke, the division between Moslems and Hindus, he said, "We were divided too when we gained our freedom." Anup Singh on the same program declared that the failure of the Cripps mission left Gandhi and the Indian people no other course but to take matters into their own hands.

* * *

Catholic Leaders for Democracy

Not a government of force, but a government which has force, "a supranational society, armed with the necessary powers to make it the nucleus of the universal community, the supreme court of last resort in international disputes," is what the establishment of peace demands, said Bishop Miguel de Andrea, titular bishop of Temnos, Argentina, at the Inter-American Seminar dinner in the Drake hotel here last week. The seminar is a body of 15 Latin American Catholics and a group from the United States who are engaged in joint social studies and are interested in improving inter-American relations. Liberty, justice and democracy are the fundamental principles, said the bishop. Justice, he said, demands that "the resources of nations should be so distributed that the necessities of each could be satisfied without having to resort to external aggression. It should mean also that the resources within nations must be so distributed to families that the necessities of each home can be taken care of without having to appeal to internal aggressions. . . . Democracy is in need of being perfected. But one does not perfect a thing by substituting something else for it."

* * *

Expect Gas Rationing

Petroleum distributors came to a boil and spilled over about the expected gas rationing in 15 midwestern states. "Rationing of oil in the midwest," said Frank E. Spencer, president of the Burning Oil Distributors' Association of Chicago, "was framed in the east by a committee who decided for themselves that the midwest should be restricted regardless of economic arguments against the step." The man in the street, however, is certain that rationing is ahead for the midwest. He has made

a point of getting away on vacations and outings this summer as never before, just to be forehanded in the matter—a condition which has sorely depopulated the churches. Yet travel in August was 26 per cent below last August.

* * *

Says Liquor No Issue At Army Camps

State liquor taxes for August 1942 were 26 per cent higher than for August 1941. Lieut. Col. Martin S. Battle of the office of the provost marshal of the United States war department told the members of the National Alcoholic Beverage Control association, composed of liquor producers, at their convention here last week that the liquor situation in sections of the country around army camps is "very good" and that there is no indication that drinking by soldiers in training is in any way interfering with building the best army in the field. That leaves nothing to be desired except verification.

* * *

Sees End of Technology Produced by War

Hans Elias, professor of histology and embryology at Middlesex University, Waltham, Mass., in the September issue of *School Review,* published here, writes that after the war women will have to go back to the spinning wheel. Men will have to do their own carpentry, forging and tanning. There will be no cars, radios, washing machines or refrigerators. There will be virtually no trade. The world will be impoverished and only those equipped to till the soil will be adequate to meet the new conditions. There were many Chicago scholars ready to decry such heresy when the papers invited comment.

* * *

Chicago Protestantism Is Overchurched

The new yearbook of the Chicago federation of churches, which has just come from the press, contains the names of 1,676 Protestant churches and their pastors. They serve a constituency of about the same size (1,250,000 people) as the 380 Roman Catholic churches. Emerson O. Bradshaw has been acting secretary of the federation since 1941, when Walter R. Mee died.

* * *

Lutherans Reorganize Maywood Seminary

Under the presidency of Charles B. Froelsch, the Chicago Lutheran Seminary opens this year with the following elections: E. Theodore Bachmann of Wilmington, Del., church history; J. Roy Strock of Andhra Christian College, India, English Bible and missions; Elmer F. Krauss and Victor I. Gruhu, instructors; and H. Grady Davis, who was on the faculty in the former administration.

* * *

Church Fails to Support C.O.'s

Lutherans in Civilian Public Service camps are in debt to the extent of $4,504, owing to the failure of either the denomination or their own people to provide funds for their support. Of this amount, $2,005 is owed to the American Friends Service Committee, $1,855 to the Church of the Brethren Service Committee and $643 to the Mennonite Central Committee.

CHARLES L. VENABLE.

Prohibition Gains In Alabama Poll

Wet Majority Being Reduced—Church of God Convention Quakes—Race Issue Raised by Governor

(Correspondence from Alabama)

BIRMINGHAM, Sept. 4.—"Wet by a nose!" This is the way the magazine *Alabama* captioned an article on the result of the wet-dry vote in Houston county. In our correspondence a month ago we stated that Houston county would vote in a few days to determine whether it would remain a "hell roarin' community." The wets squeezed out a 17-vote margin to keep legal liquor. In 1938 they won by a 961-vote majority. *Alabama,* which is not a dry magazine, says of the wet victory: "For wets throughout Alabama the vote was another danger signal. Drys have registered steady gains up and down the state since the beverage control system took effect in 1937, and the Houston county returns plainly indicated that this trend is continuing."

* * *

Wet Paper Suggests Cleanup

The wet Dothan *Eagle,* Houston county's leading newspaper, tells the Alcohol Beverage Control Board how to clean up so that the drys will not throw the whole liquor system out the window. Leave out "political considerations" in granting beer licenses. Close juke joints and halt bootlegging. "Sterner enforcement." Finally, the board "must demonstrate to the people that the liquor control law . . . will no longer be used to increase the consumption of liquor but will be used as it was intended—to control the liquor traffic." Unless the present methods are changed, declared the *Eagle* editor, "the people of the state will, before long, kick the whole system out and, in retaliation, give prohibition another trial."

* * *

Convention Overwhelmed By Jerks

This week the Church of God is having its international general assembly in the city's huge auditorium. Last evening your correspondent attended the meeting. The large building was full to overflowing. Following the reports of several state overseers, which reports showed gains in every department, the delegates listened, clapped their hands and cried "Amen" while three young women sang, "'Tis the Old Time Religion." Then a male quartette swung into action. It was led by a blind white-haired delegate who sang his own composition about overcoming discouragement and reaching heaven. This was more than the thousands of delegates could experience and sit still. Suddenly throughout the congregation men and women, young and old, arose and yelled. The crowd was set on fire. Delegates jerked, jumped, shouted, danced and laughed as they ran up and down the aisles, gesticulating in all sorts of ways and speaking in the "unknown tongue." There were probably from 600 to 800 people who were jerking and jumping and running.

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Others, jammed in pews where they could not very well get out, stood and trembled and waved their hands and gabbled. Although the meeting started at seven-thirty, it was after nine-thirty before the people became calm enough for the speaker to begin his emotional and hortatory admonitions to the crowd.

* * *

Race Issue Debate is Caused by Governor

Gov. Frank Dixon has had both praise and denunciation heaped upon him for stirring up the race issue. He turned down a contract proffered the state by the war department because of the following clause: "The seller, in performing the work required by the contract, shall not discriminate against any worker because of race, creed, color or national origin." The governor accused federal agencies of seeking to break down racial segregation. Most of the state's newspapers took their stand with the governor and praised him for refusing to sign the contract. The Birmingham and Montgomery papers, which have supported the chief executive all along, jumped on him for raising the racial issue. So did a number of county weekly newspapers. According to the *Birmingham News* and the *Age Herald,* the Fair Employment Practice Committee in Birmingham was not seeking to end segregation "but was concerned only with the ending of economic discrimination and the attainment of the nation's manpower in the prosecution of the war." The Montgomery *Advertiser* had almost a full-page editorial captioned, "The Race Issue Must Not Be Alabama's Shame." The editor made a plea for fairness and justice and took sharp issue with the governor.

* * *

Some Colored People Oppose Change

Some colored people lauded Governor Dixon for charging the federal government with seeking to abolish race segregation in the south. Twelve Negroes of Gadsden, including six ministers, two physicians, a mortician and an 89-year-old restaurant operator, wired the governor as follows: "Our past and present relations with our white people are satisfactory and we do not want any strife to mar our pleasant relationship."

* * *

And So Forth

J. M. Broady, for 30 years pastor of the Sixth Avenue Presbyterian Church in this city, has resigned and will do evangelistic and war work for his influential denomination.

The new president of the University of Alabama is Raymond Ross Paty, for the past four years president of Birmingham-Southern College. He is succeeded by George R. Stuart, son of the late George Stuart, once a co-worker with Sam Jones. The son has been vice-president and dean of men at Birmingham-Southern, a Methodist institution in this city.

U. S. Pitts, who has been superintendent of the Decatur district of the Methodist Church, has gone into the army as chaplain. S. T. Slaton of the *Alabama Christian Advocate,* has been appointed by Bishop J. L. Decell to fill out the unexpired term of Dr. Pitts.

ACTON E. MIDDLEBROOKS.

Urge Methodists To Stand Fast

Youth Fellowship Holds Church Is Not at War—Favor Freedom for Indian People Now

(Special Correspondence)

OXFORD, OHIO, Sept. 5.—Gathered from every state in the union except one, 947 young people together with 188 adult delegates and leaders met on the campus of Miami University at Oxford, Ohio, Sept. 1-5 to attend the first national convocation of the Methodist Youth Fellowship. They centered their discussion around the theme, "For the Living of These Days," which they adopted from Harry Emerson Fosdick's hymn, "God of Grace and God of Glory." The impression one got throughout the five-day period was that these young people were thinking not primarily in terms of finding personal helps with which chaos and disillusionment might be met, but rather in terms of how they might use whatever powers they possess to help mankind rebuild itself.

No Change in War Issue

The convocation spent much time in formulating a statement that would leave no doubt as to what it wanted the church to stand for in wartime. "We believe that it is the responsibility of the Christian church today to be the Christian church," it said. The job of the church is to teach, preach and exemplify the message of Christ, it continued. The resolution then directed its attention toward the Methodist Church and stated that the Youth Fellowship deplores any action on its part which is contrary to Christian principle and in violation of the statement on the function of the church in wartime which was adopted by the Methodist General Conference in 1940. That statement, it will be remembered, held that the church would not endorse, support or participate in the conduct of war and that its agencies and buildings should not be used in the promotion of or in preparation for war.

Realizing that it is the function of Christianity to minister to every group, regardless of race or conviction, steps were taken to assure both the men in the armed services and the men whose consciences have compelled them to take their stand as conscientious objectors that the fellowship and blessings of the youth of the church are extended to them. Plans were laid for a peace program on Armistice Day, 1942. The proceeds of a fast on that day are to be sent to the men in the Civilian Public Service camps.

Recruit Youth for Service

The Methodist Service Committee, which is being formed to meet the need for relief and reconstruction in areas impoverished by the war, was given the full cooperation of the Youth Fellowship. A resolution was adopted that the national conference of the Methodist Youth Fellowship should recruit from 1,000 to 10,000 youth for training in home and foreign Christian service projects for at least one year of subsistence service. Detached service projects in hospitals and

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Charles Hartshorne, author of *Man's Vision of God,* welcomes the book as combining simplicity, wisdom and scholarship. In his opinion it "furnishes the most judicious account known to me of the current empirical approach to the understanding of religion." **$3.00**

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similar institutions was strongly supported for conscientious objectors.

Other resolutions passed by the convocation include support for total wartime prohibition, immediate passage of the Gayer anti-poll tax bill, the abolition of race discrimination and approval of the principle of unionization of labor. The evacuation of the Japanese on the west coast was declared undemocratic and the conference adopted the policy of maintaining fellowship with the interned Japanese by letters and financial relief. Condemnation of imperialism and the subordination of Christian principles to the profit motive were both stated strongly by the conference and support was given to immediate freedom for India.

LINDSAY REILLY.

Aid Given to War Camp Churches

Aid to the administration of a well rounded church program in communities near defense communities is the purpose of a booklet, *A Call to Service,* which has been issued by the Christian Committee for Camp and Defense Communities, 297 Fourth Ave., New York. Intended as a guide to church volunteers serving in defense areas, it sells for ten cents and can be secured from the above address.

Plan World Mission Convocation

Plans for the Christian World Mission Convocation, first meeting of its kind ever held in this country, indicate that it will definitely be held in Cleveland Dec. 6-10, as originally intended. The meeting is to convene under the auspices of the Foreign Missions Conference of North America and is expected to bring together many thousands of people from the some 60 denominations which are members of this largest Protestant interdenominational agency.

Senate Attacks Poll Tax

The action of the U. S. Senate on Aug. 25 in adopting an amendment to the soldier vote bill which suspends for the duration of the war the poll tax laws in eight southern states so far as men in the armed forces are concerned has been hailed as another step to full repeal of these laws. Full repeal is provided in what is called the Pepper-Geyer Anti-Poll-Tax bill, which is now stuck in committee with fewer than 20 congressmen's signatures required to place it on the agenda for consideration.

Women Protest Against Sugar Use by Brewers

Thirty-seven women of the Dorcas class of the Church of Christ, Elyria, Ohio, recently petitioned Congress to "repeal all present enactments and official orders by which the government is now discriminating in the rationing of sugar between the liquor interests and the housewives of this country." They suggest that other women follow their example.

Invoke Habeas Corpus To Free Japanese

To free Ernest and Toki Wakayama from a detention center the Los Angeles branch of the American Civil Liberties Unions has brought suit in federal court in that city. Mr. Wakayama served in the United States army in the First World War, has been adjutant of an American Legion post and secretary-treasurer of an A. F. of L. fishermen's union. The petition charges that the imprisonment of these citizens of Japanese ancestry abridges their rights to "due process of law" in violation of the Fifth Amendment to the U. S. Constitution because they are detained solely on account of their race or ancestry and without a hearing having been granted them.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Dr. Broadway (Par.) M. Carey, Jean Phillips	*Melodrama.* Young doctor meets trouble when dying crook assigns money to him for delivery to estranged daughter.	Setting, with assorted minor theatrical characters as doctor's patients, is interesting, but film as a whole is only *routine fare.* M, Y
Escape from Hong Kong (Univ.) Leo Carillo, Andy Devine	*Melodrama,* with wisecracks and slapstick, as as three cocky Americans assist in the flight from Hong Kong.	Probably designed to fill in on a double feature, this is *stilted, obvious melodrama.*
Footlight Serenade (Fox) Betty Grable, Victor Mature, John Payne, Jane Wyman	*Musical.* Backstage plot about egotistical prizefighter starred in a musical show, and his less spectacular rival who wins the girl.	Similar to many plot skeletons for musical comedies. "Stage" portions are gay, colorful. *Entertaining.* M, Y
Her Cardboard Lover (MGM) Norma Shearer, Robert Taylor	*Comedy.* The lady hires an admirer to make her own admiree jealous, with obvious results.	Over-elaborate settings, an overcostumed heroine, overdone gestures. *Offensively artificial.*
Tales of Manhattan (Fox) Chas. Boyer, Henry Fonda, Jas. Gleason, Rita Hayworth, E. Lanchester, C. Laughton, Paul Robeson, E. G. Robinson, Ginger Rogers, Ethel Waters	*Drama,* in episodes, recounting the adventures of persons who come successively into possession of a certain dress suit: a philandering actor, a once respectable derelict, a deserving composer down on his luck, a gangster, a family of Negro sharecroppers.	An ambitious, pretentious undertaking that in some instances achieves reality and challenge with unusual technique and imagination, but in over-all effect is tedious and unexciting. In at least two instances is in embarrassingly bad taste—one in which a symphony orchestra audience behaves grotesquely, and one in which a group of Negroes are presented as little better than morons. *Falls perhaps from its own weight.* M
This Is the Enemy (Soviet Film)	*Drama,* setting forth in five episodes separate examples of extreme nazi brutality during current war, both on battlefield and behind lines.	Interpretation is simple, direct, dramatic—and probably convincing for those who want to believe all Germans to be subhuman, unrelievedly cruel. *Hate-inspiring propaganda.* M

BEST CURRENT FILMS

For Family: Dumbo, Fantasia, The Gold Rush, The Great Commandment, It Happened in Flatbush, The Pride of the Yankees.

For Mature Audience: Citizen Kane, The Forgotten Village, How Green Was My Valley, In This Our Life, Joe Smith—American, King's Row, Ku Kan, The Magnificent Ambersons, The Man Who Came to Dinner, Mokey, Mr. Kipps, Mr. V, Mrs. Miniver, My Favorite Blonde, The Pied Piper, Sergeant York, Sullivan's Travels, Target for Tonight, Ten Gentlemen from West Point, This Above All, To Be or Not To Be, The Tuttles of Tahiti.

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